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THE EPISTLES OF ST. PAUL TO THE
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THE EPISTLES OF ST. PAUL
TO THE
GALATIANS, EPHESIANS
AND
PHILIPPIANS

WITH NOTES CRITICAL AND PRACTICAL

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INTRODUCTION.

AUTHENTICITY.

THE Epistle to the Galatians has, from the first, been reckoned by the Church among the Canonical Books. It is mentioned in the oldest catalogue of these books, the Muratorian fragment, thus: "Ipse beatus apostolus Paulus sequens prodecessoris sui Johannis ordinem, nonnisi nominatim septem ecclesiis scribat ordine tali; ad Corinthios prima, ad Ephesios secunda, ad Philipenses tertia, ad Colossenses quarta, ad Galatas quinta," &c.

It is alluded to by name in Iræneus, "Against Heresies," iii. 7, 2 (A.D. 170 or 180). "From many other instances also, we may discover that the Apostle frequently uses a transposed order in his sentences, due to the rapidity of his discourses and the impetus of the Spirit which is in him. An example occurs in the Epistle to the Galatians, where he expresses himself as follows: 'Wherefore then the law of works? It was added until the seed should come to whom the promise was made, (and it was) ordained by angels in the hand of a Mediator,' " &c.

Polycarp (before A.D. 150): "For neither I, nor any other such one can come up to the wisdom of the blessed and glorious Paul. . . . And when absent from you he wrote you a letter (or letters) which if you carefully study you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope and preceded by love towards God and Christ, and our neighbour, 'is the mother of us all.'" Again he quotes the words, "God is not mocked," only to be found in this Epistle. And again he quotes the first chapter: "All that are under heaven who shall believe in our Lord Jesus Christ, and in His Father, Who raised Him from the dead" (ch. xii.). In Justin Martyr's "Dialogue with Trypho" (ch. xlvii.) there is a short but remarkable discussion

whether those who conformed to the law would be saved, in which is to be found the following plain allusion to Gal. ii.: “‘But if, Trypho,’ I continued, ‘some of your race who say they believe in this Christ, compel those Gentiles who believe in this Christ to live in all respects according to the law given by Moses, or choose not to associate so intimately with them, I in like manner do not approve of them.’”

In Clement of Alexandria this Epistle is quoted or alluded to above thirty-five times; in Irenæus above twenty-four times; in Tertullian, excluding places in uncertain books, above sixty or seventy times.

TIME AND PLACE OF WRITING.

It is impossible to arrive at an exact date respecting the writing of this Epistle, for if the reader will turn to the chronological table in the preface to my notes on the Acts of the Apostles, he will see that various learned authorities give for the second missionary journey of St. Paul dates varying from A.D. 47 (Bengel) to A.D. 53 (Usher), and the third journey from A.D. 49 (Bengel) to A.D. 56 (Usher). Considerable differences of opinion also exist respecting the data on which we are to found our calculations. Bishop Lightfoot, for instance, attaches very great weight to similarities of thought and expression between this Epistle and those to the Romans and Corinthians (2nd), and considers that our Epistle was written after the letters to Corinth. “In the interval, then, between the writing of the Second Epistle to the Corinthians and that to the Romans the Galatian letter ought properly to be placed,” and concludes with: “It is not improbable that it was during St. Paul’s residence in Macedonia, about the time that the Second Epistle to the Corinthians was written, that St. Paul received the news of the falling away of his Galatian converts, so that they were prominent in his mind, when he numbered among his daily anxieties the care of all the Churches.”

Others, as Bishop Ellicott, do not lay so much stress upon this, but take different ground. They note that St. Paul twice visited Galatia. 1st, on his second journey, he and those with him “went through Phrygia and the region of Galatia” on their way to Macedonia by Troas (Acts xvi. 6). 2ndly, on his third journey (Acts xviii. 23), when having started from Antioch, he went over all the country of Galatia and Phrygia in order, “strengthening all the disciples.” They then take account of the words in Gal. i. 6:

"I marvel that ye are so soon removed from him that called you in the grace of Christ unto another Gospel," and deduce from this that the Epistle must have been written very shortly after this visit, *i.e.*, at the beginning of the Apostle's prolonged stay at Ephesus. But, I ask, why not before that visit? Why not at some time between the two visits? The words of Gal. i. 6 seem to accord far better with a declension soon after their conversion at the first visit than after the strengthening, or confirming, of the second visit; and at the second visit he would be able to strengthen or confirm them all the more, because his letter, as in the case of the reception of his letter by the Corinthians, had produced its desired effect. Most commentators, however, suppose that the "so soon," alludes to the second visit.

Bishop Ellicott (in "Smith's Dictionary,") concludes: "When we consider not only the note of time in Gal. i. 6 (*οὐτω ταχέως*), but also the obvious fervour and freshness of interest that seems to breathe through the whole Epistle, it does seem almost impossible to assign a later period than the commencement of the prolonged stay at Ephesus." I believe, as I have said, that the probability is that it should be placed earlier.

THE REGION OF GALATIA.

The inhabitants of Galatia, though intermixed with the remains of original races, and containing a considerable proportion of Greeks and Jews, were Gauls. Galatai was the same word with Keltai, and the Galatians were in their origin a stream of that great Keltic torrent which poured into Greece in the third century before the Christian era. Once established in Asia Minor they became a terrible scourge, and extended their invasion far and wide. The neighbouring kings, however, succeeded in confining them within certain limits in the interior of Asia Minor. At the end of the Republic Galatia appears as a dependent kingdom, at the beginning of the Empire as a province. (Bishop Ellicott, in "Smith's Dictionary.") Attempts have been made to account for the sudden defection of the Galatians as arising from their nationality. The Galli were pre-eminently fickle and inconstant; and also it is assumed, though on the slenderest imaginable grounds, that they were ritualistic; but surely the same inconstant temper of mind was manifested in the Corinthians. The Apostleship of St. Paul was questioned, and his doctrine opposed, not long after their conversion, and he had to

write to them in much the same strain as he wrote to the Galatians; and as regards ritualism, that type of it which has prevailed throughout Western Europe is Italian or Roman, and not Gallic, or Celtic.

We shall show very clearly that the root of the Galatian defection was unbelief in the Divine Nature of Jesus, not in any ritualistic tendency.

THE OCCASION FOR THE WRITING OF THIS EPISTLE.

The Epistle tells its own story. The men called Judaizers, against whose active propagation of Judaism in the Christian Church the council held at Jerusalem was summoned, had been at work amongst St. Paul's converts in Galatia, and apparently with much success. St. Paul treated this not as a matter of indifference, but as a question of life or death.

In his letter he first opposes it with asserting his authority as an independent Apostle, having received the Gospel which he preached direct from Jesus Christ (i. 11-21). In conference with the heads of the Apostolic College, before whom he laid his views, it was found to be exactly the same as what they taught (ii. 9), and the one only suggestion which they made was that he should keep in mind the poverty of the poor Christians of Jerusalem, with a view to sending them relief from the wealthier Gentile converts (ii. 9-10). Then he mentions the very striking fact that even Peter, when reproved by him on one occasion for not acting up to the principles which he professed respecting the equality of the Gentiles, apart from any observance of the law of Moses, immediately gave way (ii. 11-15). Then he asserts dogmatically, as it were, the acceptance of Jews and Gentiles by faith in Christ (ii. 15-21). He next proceeds to appeal to the fact that they had received the Spirit not by the law, but by faith; and that God confirmed the truth of his preaching by miracles (iii. 1-6). Then he cites the case of Abraham as justified by faith before he received circumcision; shows that the giving of the law could not annul the promise, and that the law, so far from superseding the promise, was given for a temporary purpose, and that, as a means of justification, it was to cease when the Seed, the real Justifier, came (iii. 15-21). Then that they are all the children of God not by circumcision, but by faith, and that the seal of this was given them in Holy Baptism (iii. 24-29). Then he speaks of those under the law as being in a state of pupillage and so of comparative bondage, and that they who went

back to the law reverted from freedom to bondage (iii. 7-11). After this he turns against the Judaizers their own allegorical interpretation of the expulsion of the bondwoman and her son from the family of faith (iv. 22-31). And after a few earnest exhortations not to surrender their freedom, he shows how much further in the direction of internal and spiritual holiness the Gospel went than the law (v. 16-26), and then concludes with some practical applications of the law not of Jewish dead works, but of Christian love.

A COMMENTARY.

THE EPISTLE TO THE GALATIANS.

CHAP. I.

PAUL, an apostle, (^a not of men, neither by ^a ver. 11, 12.

1. "Not of men"—"not from men."

1. "Paul, an apostle (not of men, neither by man,)" &c. St. Paul here asserts his Apostleship at the outset, because upon that, and that alone, depended the allegiance of the Galatian Christians to him as their spiritual father. Through his instrumentality they had been converted to the faith, but that would not have been a sufficient reason for their obedience to him in such a matter as the rejection of circumcision, if he had been only an ordinary teacher, sent by some other church to evangelize them. He had a special message, and that was to declare the complete freedom in Christ of the Gentiles, and this in the counsels of God required a distinct and independent Apostolate; and this distinct and independent Apostolate God ordained in him.

"Not of men." There were, in this earliest age, men called apostles who, though inwardly moved by God to take upon themselves the office, were "of men"—that is, they did not receive their commission directly from the Lord. Such, apparently, was Barnabas, for we nowhere read of his receiving such a call as St. Paul and the original twelve received—such, probably, was Matthias; such in a sense was Epaphroditus (your Apostle, Phil. ii. 25), and from the recently discovered Didache we learn that such quasi-apostles were numerous. In contrast with these was St. Paul. He

^b Acts ix. 6.
& xxiii. 10, 15,
21. & xxvi. 16.
Tit. i. 3.

man, but ^b by Jesus Christ, and God the Father,
^c who raised him from the dead ;)

^c Acts ii. 24.

was "not of men" in the same sense that SS. Peter and John were "not of men," for he, as well as the original twelve, were called directly and personally by Christ.

"Neither by man." More properly, "neither through man." Christ in converting him used no human instrumentality. He was separated to the Apostleship from the very womb. He was designated to the same office from the time of his conversion (Acts ix. 15). And though it pleased the Lord, even in the case of St. Paul, to honour His own ordinance of the imposition of hands, yet this was by the direct, one might say audible, voice of the Holy Ghost, and this ordination was not committed to the original twelve, or any one of them, but to certain very obscure prophets and teachers, so that in no way could the Apostle be said to have been "of" them, or "through" them, as it might have been said if he had been ordained or sent by some of the twelve.¹

"But by Jesus Christ, and God the Father, who raised him from the dead." Here let the reader notice how the Apostolate of St. Paul comes equally from God and from Christ. This can only be because their glory is co-equal, their majesty co-eternal.

"God the Father." A similar expression to "Him hath God the Father sealed" (John vi. 27). The term Father here designates, not His relation to men as their Father, but His relation to the Son Whom He has begotten from eternity.

"Who raised him from the dead." Many answers have been given to the question: Why is the Resurrection of Christ brought in here? Some say that the Resurrection of Christ is the primal truth of the Gospel, of which all the Apostles, as Apostles, are witnesses (Acts i. 22); others give what is to me a strange answer, that the Apostleship of St. Paul comes not from the man Christ Jesus, as that of the twelve did, but from the glorified Son of God; but surely in the lowest depth of His humiliation He was as much the Son of God as in His highest exaltation, just as He is now, as the One Mediator, the man Christ Jesus (1 Tim. ii. 5).

Must not the reason be that St. Paul sends this Epistle to set the

¹ See particularly my notes on Acts xiii. 1.

2 And all the brethren ^d which are with me, ^e unto the churches of Galatia :

^d Phil. ii. 22.

& iv. 21.

^e 1 Cor. xvi. 1.

Galatians (and through them the Church), right upon the subject of Justification, and so at the outset he brings in God raising Christ from the dead, because according to what he has written in the Epistle to the Romans, the ultimate object of justifying faith is God the Father, Who raised up Jesus our Lord from the dead (Rom. iv. 24, 25)? Christ is raised from the dead for our justification. Salvation is intimately connected with the gift of Life from our Lord, as Reconciliation is as intimately connected with the Death of the same Lord.

Though the Lord's Death and Resurrection are one redeeming act, and are inseparable, yet Justification is, in St. Paul's system, more intimately connected with the Resurrection of the Lord, as the restoration to Him of that Life which He can now impart to us; and without keeping this steadily in mind St. Paul's view of this great matter cannot be properly understood (Rom. iv. 24, 25, v. 10).

2. "And all the brethren which are with me, unto the churches of Galatia." "All the brethren which are with me." These brethren must be such men as Timothy, Titus, Tychicus, Trophimus, Luke, and others, whom he had constantly in attendance upon him, that he might send them with his letters and messages to his various churches, and bring back word of their steadfastness in the faith, or their vacillation. These he invested with some portion of his own authority, that in his absence, or much more at his decease, they might oversee the churches, and, as far as possible, continue those churches in his teaching, and in his traditions. It is impossible to suppose that this "all" comprehends the members of the particular local church in which he was writing this letter, for it is in the last degree unlikely that he would submit such a letter to them for their approval. In no way, we may be sure, did these brethren contribute anything to the contents of the Epistle.

"To the churches of Galatia." Not to the Christians of any one city, but to those of a district. The principal cities of Galatia were Ancyra, Pessinus, and Tavium.

3. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ." "Grace" means favour, but the favour

† Rom. i. 7.
 1 Cor. i. 3.
 2 Cor. i. 2.
 Eph. i. 2.
 Phil. i. 2. Col.
 i. 2. 1 Thess. i.
 1. 2 Thess. i.
 2. 2 John 3.
 ‡ Matt. xx. 28.
 Rom. iv. 25.
 ch. ii. 20. Tit.
 ii. 14.

3 [†] Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 [‡] Who gave himself for our sins, that he

of such a being as God, and one so full of love as the Lord Jesus, cannot be mere favour dwelling in the breast of God; it must include the outcoming of this secret favour in actual tokens of love answering to the needs of the creature, such as remission of sins, a new life, and new powers of serving God: peace, too, is not only peace with God through reconciliation to Him, but that from which it is inseparable, peace with one another. From v. 15 of this Epistle we learn that the Galatians were falling from this grace, for he there writes, "If ye bite and devour one another, take heed that ye be not consumed one of another."

This the reader will observe is another proof of the co-equal God-head of the Father and of the Son. But it may be asked, "Why is not the Holy Spirit mentioned?" Because He is the grace and the peace, for He is the power of God within us. He is the promise of the Father. Through Him the Father and the Son dwell in us.

4. "Who gave himself for our sins." He gave Himself as a sacrifice—not as a substitute in a mere forensic sense, but a sacrifice fulfilling the idea of those sacrifices of the old æconomy, by which God ordained that till the immolation of His Son He should be worshipped. This mighty truth is expressed in various ways by the Lord and His Apostles, as "the Lamb of God (of course a sacrificial lamb) that taketh away the sins of the world;" "I lay down my life for the sheep;" "the Son of man came . . . to give His Life a ransom for many;" "He was delivered for our offences;" "In that while we were yet sinners, Christ died for us;" "He himself bare our sins in his own body on the tree;" "He is the propitiation for our sins." All such expressions (of which I have given scarcely a tenth part) seem to have their root in the evangelical prophecy, Isaiah liii., "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed The Lord hath laid on him the iniquity of us all." This evangelical prophecy is the application to the Messiah that was to come of the terms used with respect to Jewish sacrifices. Just as in the case of

might deliver us ^h from this present evil world, according to the will of God and our Father :

^h See Is. lxxv.
17. John xv.
19. & xvii. 14.
Heb. ii. 5. &
vi. 5. 1 John
v. 19.

4. "World;" *æon*, "age."

the burnt offering, the man who brought it was to lay his hands on the head of the victim, and it would be accepted for him to make atonement for him; so we, in faith in the One all-sufficient sacrifice, have to lay our hands on Him in the ways of His own appointment, and we are partakers of it.

There is a difference of reading in respect of the prepositions. In the Vatican MS. and Text. Rec. it is *ἐκ*. In *Σ*, *A.*, *D.*, *E.*, *F.*, *G.*, &c., it is *ἐν*. It has not the meaning of exact substitution, but rather means "because of," but there is no difference, for if the Son of God gave Himself for our sins in any sense of the word "for," it must have been to atone for them, and take them away.

"That he might deliver us from this present evil world," *i.e.*, from its dominion, its slavery, its antagonism to God. The evil world of St. Paul was twofold. It was the Jewish evil world, with its self-righteousness, its legalism, its utterly Godless and immoral traditions, forming a character of intense worldliness and deep-seated alienation from God, and the Gentile evil world with its lasciviousness, lusts, and abominable idolatries. The sacrifice of Christ could alone deliver from this twofold world of evil. It reconciled men to God and purified their hearts by faith.

"This evil world" perhaps should be rendered, "this world of evil." "World," we need hardly say, does not signify the globe or even its inhabitants, but the course of things upon it in which fallen men and fallen angels are concerned. Thus the Apostle John speaks of "the whole world lying in wickedness" (1 John v. 19), and the Apostle James of the "friendship of the world being enmity with God" (James iv. 4).

"According to the will of God and our Father." Here at the opening of the Epistle we have the whole redemptive act ascribed to the will of the Father. This ought to have rendered impossible that horrible caricature of Salvation which represents God the Father as angry with the human race, and seeking nothing but their punishment, and as lifting up his sword of vengeance to slay them, whilst His Son rushes forward and receives the blow upon Himself. As the Father has always been held to be the Fountain

5 To whom *be* glory for ever and ever. Amen.

¹ ch. v. 8.

6 I marvel that ye are so soon removed ¹ from

of Deity, so He is the Fountain of all the attributes of Deity, such as infinite love and compassion, as well as infinite justice. All the love which is in God the Son dwells in Him because He is the perfect image of His Father—the brightness of His Glory, and the express image of His Person.

“God and our Father.” Rather, “of our God and Father”—according to the words of the Risen Lord, “I ascend to my Father and your Father, and to my God and your God.”

“To whom *be* glory for ever and ever.” Many suppose that the mention in the doxology of ages of ages, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, is to contrast them with the present evil *αἰὼν*. Through one short age or æon God permits Himself to be dishonoured, through ages upon ages He will be glorified, through the way in which He has overcome evil with good.

It has been said that in this Epistle only are words of commendation or assurance wanting, for the Apostle immediately begins to blame them, which is referred to as showing the depth of their apostacy; but I think this is a mistake, for at the end of the third chapter he uses words, if not of commendation, at least of assurance, when he writes, “Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ.”

But no doubt the Apostle considered their falling away a matter for very serious expostulation; no time was to be lost in compliment, there must be no delay in their return to Christ.

6. “I marvel that ye are so soon removed,” &c. Rather, “are being removed,” the act of tergiversation, or indeed apostasy, was not complete, but it was proceeding with a rapidity which alarmed him.

“From him that called you into the grace of Christ.” Some suppose that “him that called you” was the Apostle, because he was the instrument by which God effectually called them, and by turning away from him they turned away both from his Gospel, and from Him Who had sent him to preach it, but it is probable that he means the Father. “God is faithful by whom ye were called into the fellowship of His Son Jesus Christ our Lord” (1 Cor. i. 9).

him that called you into the grace of Christ unto another Gospel :

7 ^k Which is not another; but there be some ^k 2 Cor. xi. 4.

7. "Which is not another." "Not another," supply, "for there can be but one Gospel." Revisers, "A different Gospel which is not another."

"In the grace of Christ." "The calling is from the Father, but the cause of it is in the Son. He it is who hath conferred upon us the gift of atonement, for we were not saved by works done in righteousness: or I should rather say that these blessings proceed from Both, as He says, 'Mine are thine, and thine are mine.' He says not 'Ye are removed from the Gospel,' but 'from God who called you,' a more alarming expression and more likely to affect them. Their seducers did not act abruptly but gradually, and while they removed them from the faith in fact, left names unchanged. It is the policy of Satan not to set his snares in open view: had they urged them to fall away from Christ, they would have been shunned as deceivers and corrupters; but suffering them meanwhile to continue in the faith, and calling their error the Gospel, they broke into the edifice with entire security, using these names as protections, so to speak, to cover their approaches. As therefore they gave the name of Gospel to this their imposture, he rightly contends against the very name, and boldly says, Unto another Gospel which is not another" (Chrysostom).

"Unto another Gospel."

7. "Which is not another; but there be some that trouble you, and would," &c. To make a full sense we must paraphrase it: Unto another Gospel which cannot be called a second or additional Gospel, because there can only be one Gospel—all additional Gospels are counterfeits.

"But there be some that trouble you." The full meaning is, there was another Gospel among the Galatians *just so far as this*, that certain persons were unsettling their minds as to the true nature of the Gospel (Howson). Chrysostom turns it: "That is to say, ye will not recognize another Gospel so long as your mind is sane, so long as your vision remains healthy and free from distorted and imaginary phantoms."

"And would pervert the Gospel of Christ." The word "per-

¹ Acts xv. 1,
24. 2 Cor. ii.
17. & xi. 13.
ch. v. 10, 12.

¹ that trouble you, and would pervert the Gospel of Christ.

vert" is not strong enough. It really means to "subvert," and in fact destroy.

We must now consider how it was that the false Gospel of the Judaizer altogether subverted the true Gospel. Unless we are on sure ground with respect to this, we cannot realize the intention of St. Paul in writing this Epistle, or of the Holy Spirit in inspiring him so to do.

The Epistle has been supposed to be written against ritual. Circumcision is assumed to be, in the first place, a matter of ritual, and so to be connected with the observance of the Jewish Ritual, and co-ordinately with this with the observance of the moral law, *i.e.*, the Decalogue, as a means of Justification before God; but the ritual aspect of Circumcision is tacitly put in the first place. Now if the observance of ritual be in any way contrary to the will of God, how is it that there are any outward rites of any sort in the Christian religion, for an outward rite or ceremony, or a sacrament which has an outward part, necessarily postulates some outward way of celebrating it, which way is simply ritual? Take the Holy Communion. They who receive it in a sitting posture as much observe a significant ritual as they who receive it kneeling. They who receive it in their fingers as much observe a sort of ritual as they who receive in the palms of their hands. The clergyman who celebrates at the end of a long table observes a peculiar ritual just as much as the clergyman who celebrates in the middle of the same table. So that it is impossible to suppose that the preaching or imposition of Circumcision as a mere piece of ritualism could possibly subvert the Gospel, and make those who observed it apostates.

How, then, did the Judaizers by preaching Circumcision subvert the Gospel? Because Circumcision was not a matter of ritual but a matter of covenant. It was even more—it was a matter of faith,—of faith in Moses the servant, rather than of faith in Christ the Son; and the preaching of the law as justifying was the preaching of that which was dead, by its very nature, instead of Him Who was both living and life-imparting, according to the words of the Apostle: "The last Adam was made a quickening—a life-im-

8 But though ^m we, or an angel from heaven, ^m 1 Cor. xvi.
22.

parting—Spirit;” and according to the words of the same Apostle in this letter, “If a law had been given which could have given life, verily righteousness should have been by the law” (iii. 21).

I pray the reader to carry the foregoing observations with him as he reads my notes on this Epistle.

8. “But though we, or an angel from heaven, preach any other gospel,” &c. Why does the Apostle speak with such exceeding vehemence? Because he was conscious in himself that he preached with all his power the Gospel revealed to him by the Holy Ghost, and because this Gospel was of such a nature, so full of grace and truth, that nothing in the way of grace or truth could be added to it. If any other Gospel was preached by man or angel, that Gospel, whatever it was, detracted from the grace and truth of the one only Gospel. For consider what St. Paul’s Gospel was. It was not the gospel of a mere formula as that we are justified by faith only, though that aspect of it, as in this Epistle, had to be put in the front, when men had been perverted to think that Moses must save as well as Christ, that Baptism must be supplemented by Circumcision, and living Christ by dead law. The Gospel of Christ was the gracious will of the Father from eternity, decreeing and bringing about the Incarnation of the Eternal Son. It was that Son manifesting God in the Flesh, dying as an all-sufficient Sacrifice, rising again to impart to us of His very Life, ascending that He might have all things put under His feet on our behalf. It was this Christ not merely disseminating a doctrine, but gathering into Himself a church; so that He should be its Head, and the members of it His Body, and this to the extent that it could be asked “Know ye not that your bodies are the members of Christ?” If there be any good news in the assertion of the Apostle that we are buried with Him, and raised with Him so that we are to reckon ourselves dead indeed unto sin, but alive unto God, then this is part of the Gospel. If Christ promises some great thing when He says, “He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him,” then this is part of the one Gospel. If our bodies sown in corruption are to be raised in incorruption, then this is good news, and is part of St. Paul’s Gospel. If it be good news to be told, as from God, that the passport to all these blessings is not a blameless past life, but faith realizing the grace of Christ and receiving His pro-

preach any other Gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other Gospel unto you ^a than that ye have received, let him be accursed.

^a Deut. iv. 2.
& xii. 32. Prov.
xxx. 6. Rev.
xxii. 18.

mises, so that no matter what our past ungodliness, we are pardoned freely and receive His Spirit abundantly; if a present interest in Christ is assured to us which cannot be forfeited except by our own almost incredible perverseness; if it be good news to think that we have come to Mount Zion—the city of the living God—and an innumerable company of angels, to the perfected spirits of the just, to Jesus, to His Blood (Heb. xii. 22), that we have an High Priest, an altar, a way of approach to God always open through the veil, *i.e.* His Flesh (Heb. x. 20, 21),—then what can be added to all this in the way of grace and truth? and so St. Paul anathematizes the man or angel who preaches another gospel, because whatever gospel he preaches, it must come immeasurably short of the grace and truth of this.

But must a man believe all this before he can be justified? Certainly he need not. He must in some degree realize Christ crucified and raised again; but if he heartily believe these two things he is in the direct way of realizing all grace and truth: only he must be taught it all, and if his teacher, as is too often the case, preaches a partial, and too often, mutilated Gospel, then *he* comes under the Apostolic anathema.

“Anathema,” *i.e.*, “devoted to destruction.” It is used of the utter razing to their foundations of the cities of the Canaanites, as Jericho (Joshua vi. 16, 17). It is pressing it too far to lay down that it can mean nothing short of an eternity of suffering in fire. Taking into account such passages as 1 Cor. v. 5, it probably signifies the extreme form of excommunication. Bishop Lightfoot says: “It is doubtful whether *ἀνάθεμα* here means ‘excommunicated’ or ‘accursed,’ *i.e.*, whether it refers to ecclesiastical or spiritual condition.” But surely St. Paul’s ecclesiastical censure, *i.e.*, cutting off from the Body of Christ, would involve a fearful change in spiritual condition.

9. “As we said before, so say I now again, If any man,” &c. Some suppose that “as we have said before,” refers to the previous

10 For °do I now ^ppersuade men, or God? or
^ado I seek to please men? for if I yet pleased
 men, I should not be the servant of Christ.

° 1 Thess. ii. 4.
^p 1 Sam. xxiv.
 7. Matt. xxviii.
 14. 1 John iii.
 19.
^q 1 Thess. ii. 4.
 James iv. 4.

verse only, but it is much more probable that it refers to something which he had said long before at a previous visit.

10. "For do I now persuade men, or God? or do I seek to please men? for if," &c. "Persuade" means rather conciliate. The verse embodies an Hebrew parallelism. "Do I now please men . . . if I yet pleased men."

It is generally supposed that St. Paul refers to a slander of the Judaizers. To the Jews he had become a Jew that he might "gain the Jews," but he took care that this conciliatory conduct on his part in no way detracted from the fulness of the Gospel which he preached. He was not likely to lay himself out to please men, for, as he proceeds to show, he had in no sense received the Gospel from men, but from Christ only.

Some lay great stress upon the "now." Can I be *now* said to try to conciliate men, when I sharply anathematize popular leaders? But this seems to me very unlikely. I had rather interpret the "now" as referring to his whole life since his conversion, in contrast with his life before the appearance of the Lord to him. Before this he laid himself out to please the Jewish rulers, now he took no pains to please even the Apostles, for he had, as he proceeds to say, received the Gospel in no way through their instrumentality.

"If I yet pleased men, I should not be the servant of Christ." This is a remarkable application of the words of the Lord, "No man can serve two masters," to the matter of preaching. It has reference indeed to the whole conduct of the minister, to his pastoral work, his intercourse with the members of the Church, his pronouncement or removal of censures, but particularly to his preaching. He must never allow his desire of popularity, or his fear of a clique, to interfere with his setting forth any part of the Gospel. He must never say to himself, "How will such or such persons take this?" He must never have before his eyes his party, whether in his congregation or diocese, or out of it. A man may be very fearless in denouncing his opponents, but is he equally fearless about offending his friends? He must be, if he is to be the true servant of Christ.

11 ^r But I certify you, brethren, that the Gospel which was
^r 1 Cor. xv. 1. preached of me is not after man.

^s 1 Cor. xv. 1. 12 For ^s I neither received it of man, neither
^{3.} ver. 1. was I taught *it*, but ^t by the revelation of Jesus
^t Eph. iii. 3. Christ.

11. "But." So \aleph , A., E. (Gr.), K., L., P., most Cursives, Syr., Copt.; but B., D., F., G., 17, 213, d, e, f, g, Vulg., read, "for."

11. "But I certify you, brethren, that the Gospel which was preached of me," &c. "I certify you, brethren," equivalent to an emphatical "I assure you, brethren." You have known it before, but I must solemnly declare it again.

"That the Gospel which was preached of me is not after man." He does not mean by this that if he had learnt it of Peter and John it would have been wrong or imperfect, but though the same in all respects as that given from the first by the Apostles who had personally known the Lord, it was not derived from them, but directly from Christ by the same channel by which the first Apostles had received it—i.e., by Revelation, and so he proceeds to say:

12. "For I neither received it of men, neither was I taught it but by the revelation," &c. "I neither received it of man!" But did he not receive instruction from Ananias before he was baptized? Certainly not in anything except the merest rudiments; and the narrative in the Acts does not even mention that. As we have the account in Acts ix. Ananias does not give him one word of instruction, but rather acts sacramentally, that through imposition of hands he might receive the Holy Ghost, and then baptized him. The words are: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized." (Acts ix. 17.)

And in the other two accounts in Acts xxii. and xxvi. there is not a word of his receiving instruction in the Gospel even from Ananias.

"But by the revelation of Jesus Christ." In Ephes. iii. 3-6 he

13 For ye have heard of my conversation in time past in the Jews' religion, how that ^u beyond measure I persecuted the Church of God, and ^x wasted it :

^u Acts ix. 1. & xxii. 4, & xxvi. 11. 1 Tim. i. 13.
^x Acts viii. 3.

tells us of the principal truth of his Gospel. He had a dispensation of the grace of God given to him, "the mystery of Christ given to him by Revelation, that the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promise in Christ by the Gospel." This was undoubtedly the central truth of his teaching, and if any part of his Gospel required faith, that men should apprehend it, this did, and yet does.

If we understand by the Gospel the account of the Life and Death and Resurrection of the Lord, then he had a special Revelation respecting this, for he tells us that he "received of the Lord,"—no doubt direct from Him,—that account of the Institution of the Eucharist which we find in 1 Corinth. xi., and perhaps that of some of the appearances of the Risen Lord in 1 Cor. xv. So that in the most complete sense of the words he received not his Gospel from men, but by direct and apparently very circumstantial Revelation.

13. "For ye have heard of my conversation in time past in the Jews' religion." "Ye have heard," very probably from his own lips. Two speeches of his, recorded in the Acts, begin with the relation of the zeal of his earlier years against the Church of Christ and his sudden change (xxii. 3, 4; xxvi. 9, 10, 11); and in all probability he similarly related it whenever he first preached the Gospel, because it served to bring out the Divine nature of the miracle by which his course was so suddenly and otherwise unaccountably changed.

"Of my conversation in times past in the Jews' religion." "My manner of life." It was not an ordinary Jewish career, but one of almost unexampled passion and zeal.

"In the Jews' religion." In Judaism,—not in the strict keeping of the Law of Moses, and the rest of the Old Testament, that would, under God's guiding, have naturally led him to Christ (iii. 24, also particularly John v. 46, "had ye believed Moses ye would have believed me"); but more especially in that vast body of evil tradition which obscured the teaching of the law, made it void,

14 And profited in the Jews' religion above many my
 † Gr. *equals*
in years.
 † Acts xxii. 3.
 & xxvi. 9.
 Phil. iii. 6.

‡ equals in mine own nation, † being more ex-
 ceedingly zealous * of the traditions of my fathers.

* Jer. ix. 14
 Matt. xv. 2.
 Mark vii. 5.
 † Is. xlix. 1, 5.
 Jer. i. 5, Acts
 ix. 15, & xiii.
 2. & xxii. 14,
 15. Rom. i. 1.

15 But when it pleased God, ^a who separated
 me from my mother's womb, and called *me* by his
 grace,

14. "My equals;" *i.e.* "contemporaries."

and excited the desires of the people for a Christ after their own
 heart.

"How that beyond measure I persecuted the Church of God,
 and wasted it." Saul made havoc of the Church, he breathed out
 threatenings and slaughter against the disciples of the Lord; he
 persecuted this way unto the death; he punished them in every
 synagogue, he compelled them to blaspheme, and being exceedingly
 mad against them, persecuted them even unto strange cities.

14. "And profited in the Jews' religion above many my equals."
 Profited, *i.e.*, advanced, made progress, not of course in the sense
 of being made better by it, but in the sense of advancing in the
 knowledge of its principles and ritual.

"Above many my equals in mine own nation." "My equals,"
i.e., my contemporaries. He probably alludes to those who had
 studied with him in the school of Gamaliel.

"Being more exceedingly zealous of the traditions of my fathers."
 Not of the law of God as contained in the Old Testament, but of
 the body of traditions which overlaid it and made it void.

To this point, then, that is to the moment of his conversion, he
 could not have received any knowledge of the Gospel through men,
 and so it was after his conversion.

15. "But when it pleased God, who separated me from my
 mother's womb." In writing this, he must have had in his mind
 Jerem. i. 5, "Before I formed thee in the womb I knew thee, and
 before thou camest out of the womb I sanctified thee, and I or-
 dained thee a prophet unto the nations," *i.e.*, Gentiles.

"And called me through his grace." He had done no works of
 the law to merit his call. It was all through God's grace, and yet
 God, Who acts wisely rather than arbitrarily, must have foreseen
 that he was a fitting instrument for His purposes. As I have shown

16 ^b To reveal his Son in me, that ^c I might preach him among the heathen ; immediately I conferred not with ^d flesh and blood :

^b 2 Cor. iv. 6.
 • Acts ix. 15.
 & xxii. 21. &
 xxvi. 17, 18.
 Rom. xi. 13.
 Eph. iii. 8.
^d Matt. xvi. 17
 1 Cor. xv. 50.
 Eph. vi. 12.

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

in notes on Rom. ix. 15, God would have us realize that in choosing His agents, He acts out of a wise and benevolent will, not out of mere wilfulness.

16. "To reveal his Son in me, that I might preach him among the heathen." Some, as Professor Jowett, take this "in me" to mean, in my inmost soul ; but having regard to what immediately follows ("that I might preach him among the Gentiles,") I think the explanation given by Bishop Lightfoot is the more probable : "It does not speak of a revelation made inwardly to himself, but of a revelation made through him to others. He was not only the instrument in preaching the Gospel, but also in his own person bore the strongest testimony to its power." But, in point of fact, both meanings coalesce. It was because in his inmost spirit he was made to drink in the Gospel, that he was capable of revealing the Son of God by his preaching and life.

"Immediately I conferred not with flesh and blood." That is, he was restrained from doing what it would have been, under other circumstances, most natural and proper for him to have done, to apply for instruction to those who had known the Lord from the first commencement of His ministry ; but as it was the will of God that both as to his commission and instruction he should be independent of the Twelve, he proceeds to say,

17. "Neither went I up to Jerusalem to them which were apostles . . . went into Arabia." No mention is made of his sojourn in Arabia, except in this place. It must have been short, for only on that hypothesis can we account for the omission of any allusion to it in Acts ix. And, for the same reason, it is probable that it meant some part of Arabia not far from Damascus, for we learn from Justin Martyr, a native of Palestine, that Damascus itself was reckoned in Arabia, so that a retreat anywhere to the north-east or east of Palestine would have been reckoned as one into Arabia. It is most probable that this visit to Arabia was by

18 Then after three years ^e I || went up to Jerusalem to see

^o Acts ix. 26.

Peter, and abode with him fifteen days.

|| Or, *returned*.

^f 1 Cor. ix. 5.

19 But ^f other of the apostles saw I none, save

^g Matt. xiii.

^g James the Lord's brother.

55. Mark vi. 3.

18. "Peter." So D., E., F., G., K., L., P., most Cursive, Itala, Vulg., Arm.; but N., A., B., Syriac, Copt., Æth., read, "Cephas."

the Lord's direction, that it was for retirement, and that it was there that he received such revelations respecting the Gospel as he alludes to in 1 Corinth. xi. 23, respecting the Eucharist, and respecting the reception of the Gentiles into the Body of Christ (Ephes. iii. 3-6).

18. "Then after three years I went up to Jerusalem to see Peter." These three years are most probably to be reckoned from the time of his conversion as the most important event mentioned. I think we are bound to choose the shorter time, for though the Lord intended that St. Paul should receive nothing in the way of instruction from any other man whatsoever in the particulars of the Gospel he was to preach, when that was thoroughly secured He would not debar him from converse with one who had been so long a companion to Him in the time of His sojourn on earth.

"To see Peter." To visit him, and make his acquaintance. The word is used of visiting a city to learn all that could be learned respecting its buildings, inhabitants, &c. (Chrysostom.)

"And abode with him fifteen days." His introduction to Peter was through Barnabas, Acts ix. 27. He was not all these days in close converse with Peter, but was speaking boldly in the Name of the Lord Jesus, and disputing with the Hellenists, and his visit was abruptly terminated by the conspiracy of the unbelieving Jews to kill him.

19. "But other of the apostles saw I none, save James the Lord's brother." They were no doubt dispersed, preaching the Gospel in the countries to which God directed them to go.

"Save James the Lord's brother." He was the Bishop of Jerusalem, and so probably reckoned an Apostle, as Barnabas was. I have discussed in an excursus at the end of my notes on St. Mark, the probable relationship of the brethren of the Lord to Him. One thing is certain, that whereas we may be in doubt respecting who was the father of this man, we cannot, if we pay

20 Now the things which I write unto you, ^h behold, before God, I lie not. ^h Rom. ix. 1.

21 ⁱ Afterwards I came into the regions of ⁱ Acts ix. 30. Syria and Cilicia ;

22 And was unknown by face ^k unto the ^k 1 Thess. ii. 14. churches of Judæa which ^l were in Christ : ^l Rom. xvi. 7.

23 But they had heard only, That he which

proper respect to the words of Scripture, have any doubt respecting his mother, for a certain Mary, not the Virgin, is four times said to be such.¹

20. "Now the things which I write unto you, behold, before God, I lie not." This very solemn asseveration is thought by the Apostle to be necessary, because of the unlikelihood of what he asserts. It was very improbable that so attached a follower of the Lord should have studiously avoided the most likely means of knowing all about His Life and Teaching, and the most likely means, of course, would have been intercourse with those who had known the Lord from the first.

21, 22. "Afterwards I came into the regions of Syria and Cilicia . . . churches of Judæa which were in Christ." That is, he went into regions where he could get no information respecting the life and work of Christ, which he might have got from many Christians of the churches of Judæa.

The churches of Judæa cannot include the church at Jerusalem, but the term must be taken in its natural meaning as the churches in the country districts.

23. "But they had heard only, That he which persecuted us in time past now," &c. "Now preacheth the faith," not faith only as the means of salvation, but *the* faith (τὴν πίστιν), that is, the truth, respecting the Incarnation, Life, Death, and Resurrection of the Son of God, which God has given to us to believe in, and by be-

¹ Once in Matthew xxvii. 56, "Mary the mother of James and Joses." Mark xv. 40, "Mary the mother of James the Less and of Joses." Mark xvi. 1, and Luke xxiv. 10, "Mary the mother of James." From the mention of this James in this place it is clear that no one could be nearer in point of consanguinity to the Lord than he, and he is certainly neither the son of Mary the Virgin nor of a previous wife of Joseph, for the mother of James stood at the foot of the Cross, and must have consequently survived St. Joseph.

persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

lieving in which with all our hearts we are justified (Rom. iv. 24; x. 9).

The pertinacity with which some in our own Church strive to get rid of the fact that faith must have some outer object to fasten upon, is extraordinary. If men preach faith, they must preach something definite respecting Him on Whom they call upon men to exercise faith, or they call upon men to believe in a phantom. You preach faith in Christ, but who is Christ that you should call upon men to exercise faith in Him? He is the Son of God you say, but we are all sons of God. What manner of Son of God is He, that all men should believe in Him? Oh, He is the only Son, the true Son. Well, had you not better say with the Church, that "He is the only begotten Son?" Other men are the servants, He is the Son, as He says Himself in Luke xx. 13.

One writer of the Church, occupying one of its highest places (Bishop Lightfoot) says, "It is a striking proof of the large space occupied by 'faith' in the mind of the infant Church, that it should so soon have passed into a synonym for the Gospel." We should change this into, "It is a striking proof of the large space occupied by the Person and Work of Christ in the mind of the infant Church, that it should so soon have been denominated the faith." Another writer writes: "The faith, not quite as yet the body of Christian doctrine, which was in process of forming, rather than already formed, but the one cardinal doctrine of faith in Christ." Yes, but here we are thrown back upon the same question. If faith is belief what are we to believe? Faith in Christ—as what? As a good man—as a very good man—as an archangel whom God has sent amongst us; as a Son of God, as the Son of God with many others in all respects like him, or as the unique, the only, the proper Son of God? Why not then say outright, as the only begotten Son of God, for who but the only Begotten could bear our sins in His own Body on the tree? Who but the only Begotten could give His Flesh for the life of the world?

"And they glorified God in me." In the power of God's grace as manifested in my conversion, in my obedience to the Gospel, in the success of my preaching in adding souls to the Body of Christ.

CHAP. II.

THEN fourteen years after ^a I went up again to Jerusalem with Barnabas, and took Titus with ^a Acts xv. 2. *me* also.

2 And I went up by revelation, ^b and communicated unto them that gospel which I preach among ^b Acts xv. 12.

1. "Then fourteen years after I went up again to Jerusalem with Barnabas," &c. I believe, as I have said in my notes on Acts xv. 1, that the journey to Jerusalem mentioned here was not the one which St. Paul took to attend the council. for then he and Barnabas were sent publicly by the Church; but that this was one of a more private character, for he was not sent apparently by any determination of the Church, but "by revelation."

This "fourteen years" must have been after his first journey to interview Peter, and occurred some time during the long time mentioned in Acts xiv. 28. I have given in my notes on that passage (page 278) what I conceive to be sufficient reasons for supposing it to be a short journey not mentioned by St. Luke.

"With Barnabas," *i.e.*, before the rupture which took place respecting the conduct of John Mark, after which he does not appear to have travelled with Barnabas.

"And took Titus with me." This is thrown in by the way as introductory to what he relates in verses 3 and 4.

2. "And I went up by revelation." That is by some such intimation from the Lord as that which he received at Corinth (Acts xviii. 9).

"And communicated to them that Gospel which I preach among the Gentiles, . . . lest by any means," &c. The *primâ facie* sense of this passage seems to be that St. Paul laid his Gospel before the leaders, not that he was in doubt of it, but to make assurance doubly sure; not that his Gospel could possibly be false, but lest in one part of it he had expressed himself too unguardedly. For consider (if we may be allowed to use such a term) the situation. There was then no New Testament in existence, and not a single

the Gentiles, but || privately to them which were of reputa-
 || Or, *severally*. tion, lest by any means ^c I should run, or had run,
^c Phil. ii. 16. in vain.
¹ Thess. iii. 5.

Epistle of any Apostle that we are aware of was received by the Church as infallible. If there was any Gospel in circulation it would be that of St. Matthew. *The* Scriptures in circulation would have been principally those of the Old Testament, in which the converts would read, "My covenant shall be in your flesh for an everlasting covenant," and there was nothing, *apparently*, in the whole book to contradict or limit the universality of this statement. The Judaizers therefore would entrench themselves behind such a saying. Now the leaders, or οἱ δοκοῦντες, at Jerusalem were not men who relied for their knowledge of the will of the Lord upon revelations only. One had been his foremost disciple, privileged to see things such as the Transfiguration, which the greater part of the Lord's chosen followers had not been permitted to see; another had lain in His bosom, another was, next to His mother, His nearest relative. In all probability St. Paul laid before them his Gospel in order that he might pointedly and directly put to them the question, "Do you remember any one word of the Lord in which He would lead you to believe that in the case of the Gentiles baptism must be supplemented by circumcision, or that the Gentiles must keep, as far as possible, the law of Moses. He had said very emphatically that not one jot or one tittle of the law should pass away till all be fulfilled. Have you the slightest reason to believe that in saying this He intended to impose circumcision and the whole law on the Gentile world?" Now St. Paul knew perfectly well what the answer would be, but he chose, as it were, to put the matter doubtfully, as we say hypothetically, as all men who have to dispute with adversaries sometimes do.

By "run, or had run, in vain," St. Paul does not mean whether on all points of the Gospel he had preached wrongly, but whether on this one point of the submission of the Gentiles he had spoken too strongly or unguardedly. The Gospel which St. Paul preached was not only Justification by Faith, but the Incarnation, Death, Resurrection, and Ascension of the own Son of God, and he resisted the imposition of circumcision, as we shall see (and indeed have

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of ^d false brethren unawares brought in, who came in privily to spy out our ^e liberty which we have in Christ Jesus, ^f that they might bring us into bondage :

^d Acts xv. 1,
24. 2 Cor. xi.
26.

^e ch. iii. 25. &
v. 1, 13.

^f 2 Cor. xi. 20.
ch. iv. 3, 9.

shown, Acts xv. p. 279), because it was at the root incompatible with the Divine claims of the Eternal Son.

3. "But neither Titus who was with me, being a Greek, was compelled to be circumcised : and that because," &c. At first sight this seems to imply that Titus was circumcised : but if so St. Paul gave way on a vital point. Titus was a Greek, and not like Timothy, of a partially Jewish extraction. He had no reason to be circumcised. If he had been, it is difficult to see how any Gentile could have been exempted from circumcision. I think the difficulty is to be met in this way : "Great influence was brought to bear upon me to have Titus circumcised, but by whom ? Not by the Apostles, nor even by the Church of Jerusalem, but by a few contemptible false brethren who came in to us to spy out our liberty which we had in Christ Jesus, that they might denounce it, and bring us into bondage." Something must be added to complete the sense between "was compelled" and "and that because of false brethren," for if we allow that Titus was circumcised, then we can assign no reason why St. Paul should write this letter. By whom, then, was the compulsion attempted to be put upon Titus ? Not by the Apostles, for how could St. Peter, and those in reputation, insist upon the circumcision of Titus when they had not insisted upon the circumcision of Cornelius, nor by the Church of the true brethren, though they were "all zealous for the law," but by the false brethren. The proper paraphrase will be this : But neither Titus (or not even Titus) who was with me, being a Greek, was compelled to be circumcised. I was importuned to allow him so to be, but by whom ? By false brethren unawares," &c.

"Who came in privily to spy out our liberty which we have in Christ Jesus." The idea seems to be that these false brethren used underhand methods to find out whether Paul and Barnabas, and those with them, rigidly conformed to the law or not. If they

5 To whom we gave place by subjection, no, not for an hour; that^s the truth of the gospel might continue with you.

^g ver. 14. ch. iii. 1. & iv. 16. ^h ch. vi. 3. 6 But of these^h who seemed to be somewhat, (whatsoever they were, it maketh no matter to

found that they did not, then they would endeavour to bring the public opinion of Jerusalem to bear upon them.

5. "To whom we gave place by subjection, no not for an hour; that," &c. They gave not a moment's heed to the suggestion of the false brethren; which seems clear proof that they, and they only, desired the circumcision of Titus.

Professor Jowett and Bishop Lightfoot raise the question whether the Apostles, Peter, James, and John, recommended concession in the case of Titus; but surely credit must be given to them for the sincerity of their words at the council. St. Peter there is reported as saying, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But we believe that through the grace of the Lord Jesus we shall be saved even as they" (Acts xv. 10). These words surely have the true Gospel ring about them, and so have those of St. James, "My sentence is that we trouble not them which from among the Gentiles are turned to God" (xv. 19).

"That the truth of the Gospel might continue with you." But why should the truth of the Gospel be incompatible with the observance of circumcision? Did not St. Paul himself say, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God?" Yes, it is nothing in itself; but the Judaizers did not bind circumcision upon men as a thing indifferent, but as a condition of salvation. Circumcision was the sign and seal of the Old Covenant, but Christ had by His Death and Resurrection introduced the New and Better Covenant; and no one who held the true and eternal Sonship of the Lord could submit to the sign which betokened the continued existence and validity of the Old Covenant. Submission to circumcision on the part of a Gentile was a sure sign of real unbelief.

6. "But of these who seemed to be somewhat, (whatsoever they were it maketh no matter to me," &c. In attempting to explain this and the following verses (6-9), we must first clearly ascertain what

me: ¹ God accepteth no man's person :) for they who seemed to be somewhat ^k in conference added nothing to me :

¹ Acts x. 34.

Rom. ii. 11.

^k 2 Cor. xii. 11.

is implied by the expression, "They who seemed to be somewhat." Does it imply that they only seemed to be something, but really were nothing? This is impossible: for the verb occurs first in the 2nd verse, in the words, "but privately to those which were of reputation;" where it has an honourable meaning. It is also impossible to avoid the same conclusion in the last instance of its use, "who seemed to be pillars." Were they not really and truly pillars? Surely the disciple whom Jesus loved, who wrote the fourth Gospel, must have been a pillar wherever he was. It would have been better if it had been translated in each case "those in esteem."

I take the words "whatsoever they were, it maketh no matter to me: God accepteth no man's person," to mean: "Their authority simply as Apostles was nothing to me, because I am conscious by the teaching of Christ Himself that I have an independent Apostleship, as effectual for my work as theirs was for their work." If they had brought forward some distinct saying of Christ that the Gentiles were to be circumcised, and keep the whole law as the Jews did or do, then it would have been another matter altogether and a very serious one: but they did nothing of the sort. In conference they added nothing to me in the way of information respecting the will or the teaching of Christ in the matter of the standing of the Gentiles.

I think that this matter will be plain if we consider the following question. For what purpose would St. Paul communicate with the elder Apostles as in verse 2? It could not be that he should submit to be guided by their Apostolical decision, for he himself had as much a right to pronounce an Apostolical decision as they had, and it would be disobedience to his Master to yield in this respect. It could not be that he should receive the knowledge of something which they had received by direct inspiration of the Holy Spirit, for he was constantly receiving as direct inspirations as they were.

The only one point conceivable in which they had seemingly a more perfect knowledge of the will of Christ, was in the matter of

^l Acts xiii. 46.
 Rom. i. 5, &
 xi. 13. 1 Tim.
 ii. 7. 2 Tim.
 i. 11.
^m 1 Thess. ii. 4.
ⁿ Acts ix. 15.
 & xiii. 2. &
 xxii. 21. &
 xxvi. 17, 18.
 1 Cor. xv. 10.
 ch. i. 16. Col.
 i. 29.
^o ch. iii. 5.
^p Matt. xvi. 18.
 Ephes. ii. 20.
 Rev. xxi. 14.
^q Rom. i. 5. &
 xii. 3, 6. & xv.
 15. 1 Cor. xv.
 10. Eph. iii. 8.

7 But contrariwise, ^lwhen they saw that the gospel of the uncircumcision ^mwas committed to me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, ⁿthe same was ^omighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be ^ppillars, perceived ^qthe grace that was given unto me, they gave to me and Barnabas

their personal intercourse with Him during His earthly ministry. On this it is conceivable that they might have added something, but they could not. They had not a word to say respecting the will of Christ in the matter of the circumcision of the Gentiles which would go counter to his teaching.

“God accepteth no man’s person.” This seems to mean: Even though a man has been the bosom friend of His Son, God will not personally accept his mere human word against the truth, even on account of such a consideration—and a higher one cannot be conceived.

7, 8. “But contrariwise, when they saw that the Gospel of the uncircumcision . . . mighty in me toward the Gentiles.” How could they see this? Evidently in two ways: 1, ministerial success in the conversion of souls and the planting of churches; 2, in the performance of miracles as the outward signs and seals of the Apostleship. Did St. Peter restore Dorcas to life?—so did St. Paul restore Eutychus. Did the shadow of Peter heal the sick?—so did the handkerchiefs or aprons which had touched the person of St. Paul. Did St. Peter lay his hands on men and they spake with tongues and prophesied?—so did Paul (Acts viii. 18, xix. 6).

The words translated “wrought effectually” and “was mighty” are the same, and might be translated by the word “energized.” “He who energized for Peter energized for me.”

9. “And when James, Cephas, and John, who seemed to be pillars,” &c. “Who were esteemed or reckoned pillars.” They were reckoned by the Church to be what they were—what Christ Him-

the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision.

self had made them by his whole conduct towards them, at least towards Peter and John.

Now why does the Apostle use this expression, (1) those of reputation, (2) those who were esteemed or accounted to be so? The more one thinks of the fact that the choice of the Apostles was not of themselves, but was by Christ Himself according to the will of the Father,—as the Lord said, “Ye have not chosen me, but I have chosen you;” “Thine they were and thou gavest them me,”—the more absurd it seems to suppose that St. Paul threw any doubt upon the reality of the position of SS. Peter and John. Why, then, should he designate them as *οἱ δοκοῦντες*? Evidently because there were some of great influence, or great seeming zeal for the law, or great pertinacity, or in other respects of great power, who were not *οἱ δοκοῦντες*, in the sense that the three Apostles were, but yet who desired the circumcision of the Gentiles, and everything it involved, and carried many with them. It may be asked, then, Why did not St. Peter put them down by authority? Because they were not so to be put down. He was certainly not esteemed even in the Church of Jerusalem, to be infallible. He well recollected how he was called to account by some who must have been in every respect immeasurably his inferiors, after they heard the report of the baptism of Cornelius—how they that were of the circumcision contended with him, saying, “Thou wentest in to men uncircumcised and didst eat with them. And how did he put down these men? Not by asserting his Apostolical authority—not by citing Scripture, but by the evidence on his behalf of the miraculous interposition of the Holy Ghost. (Acts xi. 14-17.)

What St. Paul, then, means by all this respecting the *οἱ δοκοῦντες* is this: Men professing to come from the Church of Jerusalem have troubled you and subverted you; but they came not from the *οἱ δοκοῦντες*, but from men very inferior to them. The esteemed ones, the recognized leaders, acknowledged the hand of God in all that I did, and acted accordingly; for when they “perceived the grace that was given to me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision.”

10 Only *they would* that we should remember the poor;
 † Acts xi. 30. † the same which I also was forward to do.
 & xxiv. 17.
 Rom. xv. 25.
 1 Cor. xvi. 1.
 2 Cor. viii. &
 ix. chapters.

There is a considerable difficulty respecting this division of labour, or compact as we may call it, because it seems never to have been strictly observed. We have no account of any missionary journeys of St. Peter, but in the account of St. Paul's work in heathen cities, we find that he constantly preached the Gospel in the synagogues, observing his own great principle, "to the Jews first." St. John's later years appear to have been spent in Ephesus gathering in Gentiles rather than Jews. Of the other nine Apostles no mention whatsoever is made, they were no doubt all dispersed in fields far apart from those in which St. Paul exercised his ministry. It is also impossible to suppose that if St. Peter preached in a city where there was a large colony of Jews that he would so confine himself to them, as not to proclaim the Gospel to the heathen outside.

The original contains no words answering to "should go," it is simply, "we to the heathen, they to the circumcision." I think that the best way of explaining it is by supposing it to refer to the exercise of Apostolical oversight. A city with a large preponderance of Jews in it would be under the oversight of the Apostles of the circumcision; a city in which the Jewish element was feeble would, if first evangelized by him, be assigned to St. Paul. The compact or agreement was no doubt made, not for the sake of avoiding collisions, but in the interests of Christianity. St. Paul was, to say the least, most unpopular with the dispersion. He seems to have had little or no success in such places as Damascus. At Antioch, in Pisidia, he made no way with his countrymen; though, as regards the Gentiles, almost the whole city came together to hear the word of God. So it was also at Philippi and at Corinth. This no doubt was the principle which underlay this division of labour—not the desirability of avoiding collision.

10. "Only they would that we should remember the poor," &c. This "only" shows that there was not the smallest shade of difference on important matters such as doctrinal ones. The Apostles of the circumcision first mentioned the poverty of the Jewish churches, and St. Paul, who had previously to this come with contri-

11 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹ Acts xv. 35.

12 For before that certain came from James, 'he did eat with the Gentiles: but when they ¹ Acts x. 28. & xi. 3. were come, he withdrew and separated himself, fearing them which were of the circumcision.

11. "Peter." So D., E., F., G., K., L., most Cursives, &c.; but N, A., B., C., H., P., seven or eight Cursives, Vulg., Syriac, Copt., Arm., Æth., read, "Cephus."

12. "They were come." So A., C., E., H., K., L., P., most Cursives, Vulg., Syriac, &c.; but N, B., D., F., G., read, "he came."

butions to alleviate it (Acts xi. 29, 30), was only too glad to accede to a suggestion which might be a bond of union and brotherly love.

11-13. "But when Peter was come to Antioch, I withstood him to the face, because . . . their dissimulation." It is sad to see the way in which this incident has been treated by controversialists. Protestants have hailed with something of malicious delight the fall, or at least the stumbling, of an Apostle, because if St. Peter could be proved to have been once in error, it is assumed that there is an end of the infallibility of the Bishop of Rome; and on the other hand, some of the Fathers and others in later times, have contended that St. Peter was not really reproved by St. Paul; but that there was a sort of scene got up between them in the interests of the truth, by which, as it would seem to us, both Apostles were involved in something very like deadly sin. Protestants, if they would not play into the hands of Romanists, should remember that no Romanists contend for the sinlessness of a Pope—what they assert is that if a Pope, *ex cathedrâ*, delivers any opinion after due deliberation, his decree is infallible. In order to put this incident in its proper light, let us first consider the expression, "certain who came from James." What does this mean? It need only mean, and in all probability does only mean, certain Jews who came from Jerusalem, who were sent by James on some mission or other to Antioch. Now how would these people behave when they came to Antioch as regards eating and drinking? Just as they had done all their lives. Rightly or wrongly, they conceived that the profession of Christ did not forbid them to act in the manner of eating as Christ did when on earth. They would be able to adopt the words of St. Peter,

13 And the other Jews dissembled likewise with him ; inso-much that Barnabas also was carried away with their dissimulation.

“Nothing common or unclean has ever entered into my mouth.” Without, then, absolutely blaming the Gentiles, they would refuse to eat with them, simply because, if they eat with them, they would do what they had never done before, they would taste of some creature which had not been properly killed, or of some animal forbidden in Levit. xi. These men would, no doubt, join in all Christian intercourse with the Gentiles of Antioch ; they would join with them in prayer and thanksgiving, and in partaking of the Eucharist, but not in these feasts in their private houses.

Now St. Peter showed a discreditable fear of the prejudices of these men. Instead of boldly saying to them, as he said to Cornelius, “God hath shewed me that I should not call any thing common or unclean,” he weakly gave way, and partook no more with the Gentile Christians in their food, at least for the time.

But St. Paul, by far the stronger-minded man, would not consent for a moment to this conduct. He saw at once that that great truth of the Gospel—that there was in Christ Jesus neither Jew nor Greek, that we are all one in Christ Jesus, that in Christ Jesus neither circumcision availeth, nor uncircumcision—was imperilled ; and he reproved Peter to his face before them all for changing his conduct through fear of those who came from James.

He spoke of Peter as being to be blamed. Properly rendered, “he had been condemned ” by his change of conduct. He was self-condemned : for if his conduct had been right, in treating the Gentiles as emancipated from the ceremonial law, it was now clearly wrong if he withdrew from them, as if either he or they could be defiled by that which entered into a man’s mouth.

When it is said, “the other Jews dissembled with him,” and that “Barnabas was carried away,” it shows the urgency of the crisis.

Singular it is to reflect that in this matter, as in many others, St. Paul was the Catholic, contending for the catholicity of the Church, for if he had yielded on this point there would have been a schism in it from the beginning. The two systems, Judaism and Catholicity, could not be amalgamated : the one was national, the other knew no distinction of race in Christ ; the one was local, the other universal ; the one of the letter, the other of the Spirit ; the

14 But when I saw that they walked not uprightly according to ^u the truth of the gospel, I said unto ^u ver. 5. Peter ^x before *them* all, ^y If thou, being a Jew, ^x 1 T m. v. 20 livest after the manner of Gentiles, and not as ^y Acts x. 28. & xi. 3. do the Jews, why compellest thou the Gentiles to live as do the Jews?

14. "Peter." Rather, perhaps, "Cephas," & A., B., C., 10, 17, 67**, 137, Vulg., Copt., Arm., Æth.; but D., E., F., G., K., L., P., most Cursives, d, e, f, g, read, "Peter."

one of law, the other of grace; above all, the one was the system of the servant, the other of the Son—the Master.

14. "But when I saw that they walked not uprightly according to the truth of the Gospel," &c. If Christ had declared the abolition of meats and drinks as affecting men's standing in the sight of God as holy or unholy, which He had done very emphatically in his words as recorded in Mark vii. 19, then they who Judaized in the matter of meats, clean and unclean, showed their lurking disbelief in the system of Christ as all-sufficient, and professed their belief that it must be supplemented by Judaism. St. Paul laid down that meats were indifferent. "Meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse" (1 Cor. viii. 8), but St. Peter had contravened this. He had behaved as one who believed that if he eat not the Gentiles' meat he was more acceptable to God. Now if he had been a mere private Christian his conduct in this matter should have been noticed: but from his position as the principal leader, it was far worse; and he who was the most tender and appreciative and liberal of men, and yet the most uncompromising assertor of the truth of Christ, at once called him to account, and the elder Apostle submitted. Such was the influence of this great Apostle that, if he had held out, as it were, and vindicated his conduct, and entrenched himself behind his authority, and so on, there would have been a division in the Church, which probably it would never have recovered, to say nothing of a serious corruption of the doctrine of grace at its fountain head.

It remains to consider one more question: Why did St. Paul insert this account of his reproof of Peter in this letter? Not for a moment because he desired to show his equality with Peter in Apostleship, in that that he had power to reprove him,

^a Acts xv. 10,
11.

^a Matt. ix. 11.
Eph. ii. 3, 12.

^b Acts xiii. 38,
39.

15 ^a We *who are* Jews by nature, and not
sinners of the Gentiles,

16 ^b Knowing that a man is not justified by the

but for this, that St. Peter, feeling that he was wrong on such a point, at once yielded; for there cannot be a shadow of a doubt that this was the conclusion of the matter. And the lesson to those who were being led away by the Judaizers was this: that so far from being able to claim St. Peter as an upholder of the Jewish system, when he was at Antioch he renounced conformity to the system; and when led away by his (shall we call it) constitutional weakness, he yielded to unworthy fear and compromised—instead of holding out, he gave way at once; and the sooner those led away by the false teachers followed his example the better.

15. "We who are Jews by nature, and not sinners of the Gentiles." It is very doubtful whether the following verses form part of the remonstrance with Peter. St. Paul seems to turn off from the reproof of St. Peter, and address himself to the Galatians. But even if these 15th and 16th verses are said to Peter, the 17th and following cannot well be.

"We who are Jews by nature," &c. We do not merely contend that the Gentiles are justified by faith, but that the Jews themselves can be justified in no other way. The Jews called the Gentiles universally "sinners." St. Paul, as it were, accepts the term on behalf of the Gentiles, and in effect declares that whatever the Gentiles are in the sight of God, the Jews have to be justified in exactly the same way of faith.

16. "Knowing that a man is not justified by the works of the law," &c. For what did God send His Son amongst the Jews? In order that through faith in Him they might be justified. They were already in a sense near to God by having received God's revelation of Himself ["If he called them gods unto whom the word of God came," John x. 35], by being the children of Abraham, by having been circumcised; but the very coming of Christ amongst them, and His calling upon them to believe in Him for salvation, was proof positive of this, that whatever their spiritual or ecclesiastical position was before Christ came, now that Christ had come they were to believe in Him for exactly the same purposes of salvation as the Gentiles had to believe in Him, the only real difference being that the Jews were first called upon to believe.

works of the law, but ^cby the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ,

^c Rom. i. 17.
& iii. 22, 28. &
viii. 3. ch. iii.
24. Heb. vii.
18, 19.

16. "But by the faith of Christ." "Save through faith in Christ," Revisers. See below.

"But by the faith" (*ἐὰν μὴ*). This is literally and properly "except by or through faith in Jesus Christ," as if through faith in Christ and only through faith in Him, a man is justified by the works of the law, but this is contrary to the teaching of the whole Epistle, that faith alone justifies. This is got rid of in various ways. Bishop Lightfoot, perhaps, does least violence to the apparent meaning, by supposing such a paraphrase as "a man is not justified by works of law—he is not justified, except by faith in Jesus Christ."

But it seems questionable to me whether we need resort to any means of getting rid of the difficulty, for the difficulty is probably one of our own creation, brought on by our anxiety to make the Apostle speak with extreme accuracy upon the relations between faith and works—in fact, to make him speak as a modern Lutheran or Solifidian or Evangelical. But any one who has read his Epistles carefully, and cares to speak honestly, will acknowledge that St. Paul expresses himself constantly in a spirit of liberty on this point, as if the great truth of our Justification was not a matter of verbal accuracy. Take, for instance, his words in Rom. ii., where he speaks of God giving eternal life "to them who by patient continuance in well doing seek for glory and honour and immortality," and "honour, glory, and peace to every man that worketh good,"—that we must suffer with Christ if we are to be glorified with him,—that we are saved by hope. In this very Epistle he says—and fearful words they are—"They that are Christ's have crucified the flesh with its affections and lusts." I have given a list of such passages in my "Church Doctrine Bible Truth," chap. xi., to which I refer the reader. We may, then translate *ἐὰν μὴ* here as we would elsewhere.

"Even we have believed in Jesus Christ, that we might be justified by the faith," &c. Even we, though children of Abraham, circumcised and separated from the Gentiles, even we have believed in Christ, that we might be justified through faith in Him, and not

and not by the works of the law: for ^dby the works of

^d Ps. cxliiii. 2.
Rom. iii. 20.
ch. iii. 11.

the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found ^esinners, *is* therefore Christ the minister of sin? God forbid.

^e 1 John iii.
8, 9.

18 For if I build again the things which I destroyed, I make myself a transgressor.

by the works of the law. Why should the Son of God become Incarnate and be crucified and rise again? Simply that He should be made to us what we so much need, "Wisdom, and righteousness, and sanctification, and redemption."

"For by the works of the law shall no flesh be justified." This seems to be a free citation of a verse in Psalm cxliii., "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." The Apostle appends to it "by the works of the law," and it is clear that he has a right to do so, for all men when this Psalm was written were under the law, and so were all incapable of standing before God by the deeds of the law. If they did stand before God, it was through God's mercy anticipating in their case the virtue of the All-sufficient Sacrifice.

17. "But if, while we seek to be justified by Christ, we ourselves also are found," &c. This, according to the commentators, is a place of no ordinary difficulty. I give an explanation which seems to me very plain and which I find is adopted by Wesley as well as by others.

If while seeking our justification through Christ we are yet found wilful sinners (continuing in sin that grace may abound), is Christ the minister of sin? Does the freeness of justification through His Gospel encourage us to indulge our sinful lusts without fear of consequences? God forbid, let it not be thought for a moment.

18. "For if I build again the things which I destroyed, I make myself a transgressor." Wesley's paraphrase seems admirable: "If I build again by my sinful practice the things which I destroyed by my preaching—I only show myself, not Christ, to be a transgressor; the whole blame lies on me, not on Him or His Gospel. As if he had said, the objection were just, if the Gospel promised

19 For I ^fthrough the law ^gam dead to the law, that I might ^hlive unto God.

20 I am ⁱcrucified with Christ: nevertheless I

^f Rom. viii. 2.
^g Rom. vi. 14.
 & vii. 4, 6.
^h Rom. vi. 11.
ⁱ 2 Cor. v. 15.
 1 Thess. v. 10.
 Heb. ix. 14.
 1 Pet. iv. 2.
ⁱ Rom. vi. 6.
 ch. v. 24. &
 vi. 14.

19. "Am dead." Rather, "died."

justification to men continuing in sin. But it does not; therefore, if any who profess the Gospel do not live according to it, they are sinners, it is certain, but not justified, and so the Gospel is clear."

19. "For I through the law am dead to the law." "I," that is the Apostle himself, "through the law executing its office of convincing me of sin, am dead or died to the law. I died to the law as the means of my justification, or standing in the sight of God. When the law convinced me of sin, it at the same time convinced me of its own weakness, and led me to seek in Christ the only means of justification."

"That I might live to God." Such was the example of living to God set forth in the example of Christ, and in the lives of the first Christians, that the mere keeping of the Decalogue in the letter seemed wretched in comparison. The life to God by which St. Paul lived was not through seeking to obey the ten commandments, but by having the life of Christ working within him. This made him obey the ten commandments and infinitely more, it made him live a life of sacrifice to God, consciously doing all to the glory of God. It made him live a life of prayer, of Apostolical poverty and self-denial, of devotion to the service of Christ and of His Church such as we could not have conceived unless a small part of it had been recorded in the pages of the New Testament.

20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ," &c. "I am crucified with Christ." In what sense? Evidently in the sense of Rom. vi. 1-12. In verse 8 of that chapter we read: "If we be dead (or rather died) with Christ, we believe that we shall also live with him." When did this take place? The Apostle most assuredly assumes that it first took place in Baptism. The Apostle most certainly lays down that at the time of Baptism a very mysterious union took place with Christ, particularly as regards His Death and Resurrection; so that it was

live; yet not I, but Christ liveth in me: and the life which

afterwards proper to say of the baptized person that he was buried with Christ through his baptism into His Death, that "like as Christ was raised from the dead by the glory of the Father, so he also should walk in newness of life" (Rom. vi. 1-4).

But is this crucifixion with Christ the same as that alluded to in chapter v. 24: "They that are Christ's have crucified the flesh with its affections and lusts"? In the Apostle it was. He was crucified with Christ at the very beginning of his Christian career, and now, after long abiding in Christ, he could say, "I am Christ's, for I have crucified the flesh with its affections and lusts;" but few, however, of the Galatians, as far as we can judge from the tone and tenour of his letter to them, could say this. The mystical Death and Burial with Christ had taken place, but it had to be worked out in the after life (Phil. ii. 12). At the beginning grace was given to work it out, but the grace had to be realized and used.

"Nevertheless I live, yet not I, but Christ liveth in me." This is a still more remarkable way of speaking, that it should be said that Christ liveth in the true Christian. Its root is in the words of Christ in John vi. 56: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." A continuation of the idea is to be found in the parable of the vine and the branches (John xv. 1-10). Just as the branch lives and bears fruit, because being a branch of the vine, it lives by the life and bears fruit by the goodness of the stem, so the true Christian lives the spiritual life, not from his partaking of the life of the first, but because of his partaking of the life of the Second Adam.

The life of the Apostle (together with that of his brethren) was so extraordinary a phenomenon in this world of sin and death, it was so different from any other human life, Jewish or Gentile, so above the world, so above nature, so above philosophy or human wisdom, that it must be accounted for; and the way in which the Apostle accounts for it is the only reasonable way—that God had given to the world a new Life in His Son, that this Life being the life of an Adam, a federal Head could be communicated, so that as the life of the Old Man was in men working sin and death, so the Life of the New Man could be, and was in men, working righteousness and life.

I now live in the flesh ^k I live by the faith of the Son of God, ^l who loved me, and gave himself for me.

^k 2 Cor. v. 15.
^l 1 Thess. v. 10.
^l 1 Pet. iv. 2.
^l 1 ch. i. 4.
^l Eph. v. 2.
^l Titus ii. 14.

21 I do not frustrate the grace of God: for

“And the life which I now live in the flesh, I live by the faith of the Son.” “In the flesh,” i.e., in the present state of things, whilst my renewed soul is encased in an unrenewed body.

“I live by the faith of the Son of God.” The life of his soul or spirit was a life of constant looking to Christ as the Son of God, crucified, risen and ascended. His faith, the evidence of things not seen, constantly evidenced to him the presence, and the power, and the love of the Son of God.

Mark the use of the term “Son of God.” His belief in Christ is a belief in Christ in His highest Nature as the Son of God. This was the source of the supernatural life. As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John v. 26).

“Who loved me, and gave himself for me.” “I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.” Known unto God are all His works from the foundation of the world, and therefore Christ’s love to Paul as a chosen vessel to exhibit the power of God and of Christ, could not be a matter of yesterday, but must have been in the mind of God from eternity.

He loved me before the foundation of the world. He gave Himself for me before I knew Him, and whilst I was His bitter enemy He yet pursued me with His love, as said Ananias: “The God of our fathers hath chosen thee that thou shouldst know His will, and see that Just One, and shouldest hear the voice of his mouth” (Acts xxii. 14).

“I do not frustrate the grace of God.” “I do not frustrate the grace of God as do the Judaizers.” If the law could bestow upon men that reconciliation to God and that new Life which Christ alone imparts, why should Christ have humbled Himself, and been obedient to death? If the world could have had righteousness without Him, why should He come and die for us?

“What can be more heinous than this error? What more impressive than these words? For if Christ died, plainly it was on account of the inability of the law to justify us; if the law does

^m if righteousness *come* by the law, then Christ is dead in

^m ch. iii. 21. vain.

Heb. vii. 11.

See Rom. xi. 6.

ch. v. 4.

justify, then is His Death needless. Yet with what pretence can that work be called vain which is so awful, so surpassing human reason, and a mystery so ineffable, with which patriarchs travailed, which prophets foretold, which angels gazed on with consternation, which all confess to be the summit of the Divine tenderness" (Chrysostom).

CHAP. III.

^a ch. v. 7.

^b ch. ii. 14.

& v. 7.

O FOOLISH Galatians, ^a who hath bewitched you, that ye should not obey ^b the truth,

1. "That ye should not obey the truth." So C., E., K., L., P., most Cursives, Vulg., Goth., &c.; but N, A., B., D., F., G., d, e, f, g, Syr., Copt., omit.

1. "O foolish Galatians, who hath bewitched you," &c. "O foolish Galatians." The Galatians were by no means a dull or stupid race, but rather a versatile and inconstant one (Ellicott), and so likely to be led away by follies and extravagances.

"Who hath bewitched you?" Who hath fascinated you, who hath cast upon you an evil eye? "They deserved much severer words. Observe too, I pray, how soon he stays his arm from striking: for he adds not 'Who has seduced you, who has perverted you, who has misled you by sophistry?' but 'Who has cast an envious eye upon you?' Thus tempering his reprimand with somewhat of praise. For it implies that their previous actions had excited jealousy, and that the present occurrence arose from the spitefulness of a demon, whose breath had blasted their prosperous estate" (Chrysostom).

"That ye should not obey the truth." Probably an interpolation here from v. 7 (see critical note).

"Before whose eyes Jesus Christ hath been evidently set forth."

before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye ^c the Spirit by the works of the law, ^d or by the hearing of ^e faith?

^c Acts ii. 38.
& viii. 15. &
x. 47. & xv. .
ver. 14. Eph.
i. 13. Heb. vi. 4.
d Rom. x. 16,
17.

1. "Among you." So D., E., F., G., K., L., P., most Cursives, d, e, f; but N, A., B., C., some Cursives, Vulg. (Cod. Amiat.), Syriac, Copt., Sah., omit.

Jesus Christ is "openly set forth" in the preaching of the crucifixion and in the Sacrament of the Eucharist.

He was set forth before the Galatians in the preaching of the Crucifixion. This implies much more than a doctrinal declaration of the abstract truth of the Atonement as consummated in the Crucifixion. It necessarily implies that graphic and circumstantial account of the Crucifixion itself which we have in each one of the Evangelists. Each Evangelist describes the Crucifixion itself in its attendant circumstances of horror and distress, and not only in its dogmatic significance.

If they had the Eucharist celebrated amongst them, then they had *that* celebrated amongst them by which they showed forth the Lord's death till He came. "He says not *crucified*, but *evidently set forth crucified*, signifying that by the eye of faith they saw more distinctly than some who were present as spectators. For many of the latter, though they were spectators, yet received no benefit; but the former, though they were not eye-witnesses, yet saw by faith more clearly. These words convey both praise and blame: praise for their implicit acceptance of the truth; blame, for that Him Whom they had seen for their sakes stripped naked, transfixed, nailed to the Cross, spit upon, mocked, fed with vinegar, upbraided by thieves, pierced with a spear (for all this is implied in the words *evidently set forth crucified*), Him they had left, and untouched by these His sufferings betaken themselves to the law. Here observe how Paul, leaving all mention of heaven, earth, and sea, everywhere preaches the power of Christ, and bears about His Cross: for this is the sum of the Divine love towards us" (Chrysostom.)

2. "This only would I learn of you, Received ye the Spirit by the works," &c. "This only would I learn of you." The answer

3 Are ye so foolish? ^e having begun in the Spirit, are ye now made perfect by ^f the flesh?

• ch. iv. 9.

† Heb. vii. 16.

& ix. 10.

to one question will settle the whole matter. "By what means did ye receive the Spirit? was it whilst ye attempted to obey the law, or was it whilst ye listened to and believed the Gospel?" As long as men were under the law the Spirit was not yet given; but when Christ had died and risen again, then He sent the Spirit; then appeared among men a righteousness such as they had never seen before, and a power of speaking with tongues, and prophecy, and healing, and working miracles, such as abundantly evidenced that the Gospel and its mode of salvation, and the liberty which it proclaimed, were all from God.

3. "Are ye so foolish? having begun in the Spirit, are ye now made perfect," &c. The Spirit is power, the flesh is weakness; the Spirit is righteousness, the flesh is sin; the Spirit is liberty, the flesh is under bondage; the Spirit is immortality, the flesh is corruption.

Having begun in the Spirit by a repentance which severed your affections from sin and the world, and by a faith which realized to you God and His Son, and His Church and kingdom, and the powers of the unseen and eternal world, and the sacraments by which you were engrafted into His Body and fed with His very Flesh and Blood—

"Are ye now made perfect in the flesh?" Are ye made perfect by a law which is outward, and by ordinances, such as circumcision, which have no grace attached to them, and other elements weak and beggarly to which ye desire to be enslaved?

This passage has an important bearing upon the nature of sacraments. What are sacraments? Are they things of the flesh or of the Spirit? They are things of the flesh if they are outward things, betokening or typifying things which we should have within us, but not primarily through them as instruments. Thus circumcision had no gift of the Spirit connected with it, but merely symbolized a circumcision of the heart. If then the sacraments are merely types or figures, betokening what is absent rather than what is present, then "converted" persons need not—rather should not—use them. If baptism is merely circumcision under another form, as vast numbers amongst us, even in the Church of England,

4 ^g Have ye suffered || so many things in vain? if *it be yet* in vain.

^g Heb. x. 35,

36. 2 John 8.

5 He therefore ^h that ministereth to you the Spirit, and worketh miracles among you, *doeth he* it by the works of the law, or by the hearing of faith?

|| Or, *so great.*

^h 2 Cor. iii. 8.

4. "If it be yet in vain." "If it be indeed in vain," Revisers.

say, then the heathen man who has been converted by the power of the Spirit by seeking baptism seeks to be perfected in the flesh. If we would not fall into this error, we must hold that the sacraments are instruments of the Spirit in a far higher sense than Circumcision and the Paschal Lamb could possibly be. Baptism is not a form after the analogy of a Jewish form, but a sacrament, a thing which had nothing corresponding to it in Judaism. It is the means by which the Holy Spirit grafts us into that mystical Body which could not be conceived of till the Son of God had become incarnate, so that we should be in Him as branches of Himself the True Vine, and members of Himself the Head of the Church.

4. "Have ye suffered so many things in vain? if it be yet in vain." This implies that they had suffered persecution for the Gospel's sake, perhaps from their unbelieving brethren, perhaps from the Jews, or at the instigation of the Jews. Here, then, he tells them plainly that if they had reverted to Judaism their sufferings on behalf of Christ would have been thrown away. But he hopes better things of them, for he adds, "If it be yet in vain."

5. "He therefore that ministereth to you the Spirit, and worketh miracles among you," &c. Was Paul an Apostle of the Law or of the Gospel? There were Apostles of the law troubling them who preached Circumcision and Justification by the works of the law. Had these men ministered unto them the life-giving Spirit, purifying their hearts, and enabling them to live to God as St. Paul had done? Had these men worked miracles among them? Had these men laid their hands upon them and imparted to them the Holy Ghost as St. Paul had done? (Acts xix. 6.)

An attempt is made to get rid of the exercise of supernatural power claimed in this verse by insinuating that the miracles were moral miracles, whose sphere was only in the heart, but such

ⁱ Gen. xv. 6.
Rom. iv. 3, 9,
21, 22. James
ii. 23.

[†] Or, *imputed*.

^k John viii. 39.
Rom. iv. 11,
12, 16.

6 Even as ⁱ Abraham believed God, and it was
|| accounted to him for righteousness.

7 Know ye therefore that ^k they which are of
faith, the same are the children of Abraham.

would be no evidence of the truth of St. Paul's mission as against the Judaizers. He most assuredly did work miracles in the outward world in every place where he preached the Gospel, and why should he not allude to them here?

6. "Even as Abraham believed God, and it was accounted to him for righteousness." The Apostle's argument is very close, and we should apprehend it better if we translated "faith" in the last verse as "believing."—"By the hearing of believing, even as Abraham believed God." Or we might retain the word faith, "the hearing of faith," and translate the first clause of the next verse, "Even as Abraham exercised faith," &c.

The mention of faith (*πίστις*) brought to the Apostle's mind the first great instance of Justification by faith mentioned in the Word of God. The place may be paraphrased, "Doeth he it by the works of the law, or by faith? surely by faith, and with this agrees the fact that your great forefather was not justified by the works of the law, for he lived long before the law; but when he believed God, his faith was then counted for righteousness."

For the reason why God imputed Abraham's faith to Abraham for righteousness, see my notes on Romans iv., especially on verses 20, 21, 22. God imputed righteousness to Abraham when he simply exercised faith in God, in fact took Him at His word; and God's action in this respect was justified, if we may so say, for this faith which was imputed for righteousness, when it had opportunity, brought forth unequalled fruits of righteousness and obedience to God.

7-8. "Know ye therefore that they which are of faith . . . all nations be blessed." The reader will remember the words of the Lord, how He said, "If ye were Abraham's children, ye would do the works of Abraham." The work of Abraham was first a work of faith, a work, that is, in the soul, as the Lord says, "This is the work of God, that ye believe in him whom he hath sent," and it is a work carried on in the whole life and conduct. "We walk by faith,"—"the life which I now live in the flesh I live by the faith of

8 And ¹the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, ^mIn thee shall all nations be blessed.

¹ See Rom. ix. 17. ver. 22.
^m Gen. xii. 3. & xviii. 18. & xxii. 18. Acts iii. 25.

9 So then they which be of faith are blessed with faithful Abraham.

the Son of God." "Looking unto Jesus the author and finisher of our faith."

8. "And the Scripture, foreseeing that God would justify the heathen through faith." The uniqueness of the expression, "The Scripture foreseeing," as if Scripture was personified, has been noticed. This, as shown in Bishop Ellicott's note, is a Jewish form of expression. The Syriac translates it by God (Aloho).

"Preached before the Gospel," &c. "Hereby, too, is proved another important point. For as it perplexed them that the Law was the older, and Faith came after the Law, he removes this difficulty by shewing that faith was really anterior to the Law, as is evident from Abraham's case, who was justified before the giving of the Law. He shews, too, that what had now happened fell out according to prophecy. *The Scripture*, says he, foreseeing that God would justify the heathen through faith, fore-announced the Gospel unto Abraham. Attend to this point. He Himself Who gave the law had decreed even before He gave it, that the heathen should be justified by faith. And he says not 'revealed' but 'preached' the Gospel, to signify that the Patriarch was in joy at this method of Justification, and in great desire for its accomplishment" (Chrysostom).

9. "So then they which be of faith are blessed with faithful Abraham." "They which are of faith" of course means they who believe heartily in that Seed of Abraham in Whom all the nations of the earth are to be blessed. They are blessed "with Abraham." This implies that Abraham even now, whilst in the unseen world, and before the resurrection of his body, is in a state of blessedness, and truly he must be, for the Lord describes the state of the blessed dead, that they are in Abraham's bosom.

10. "For as many as are of the works of the law are under the curse . . . in the book of the law to do them." The words

10 For as many as are of the works of the law are under
^a Deut. xxvii. the curse : for it is written, ⁿ Cursed is every one
 26. Jer. xi. 3.

“Are of the works of the law,” can only mean those who are under the law as a means of justification.

“Cursed is every one that continueth not.” The quotation is from Deut. xxvii. 26 : “Cursed be he that confirmeth not all the words of this law to do them.” In the Septuagint it is, “Cursed is every man that continues not in all the words of this law to do them.” The meaning of both renderings is exactly the same. When Moses wrote, “Cursed is he that,” &c., he meant every one. When he says, “confirmeth not,” he means “confirmeth not to do them ;” he who confirms them confirms them not only in word, but in deed, and continueth so to confirm them, for the moment he ceases practically to confirm them he is under the curse.

It will be necessary now to consider, as far as we are able, the full import of this passage.

Assuming that St. Paul means by “as many as are of the works of the law” those who are under the dispensation of the law (or who put themselves under the dispensation of the law) he must mean one of two things.

(1.) Either that all those who lived from the time of the giving of the law till the time of the preaching of the Gospel were accursed.

(2.) Or that those who, when the Gospel was preached refused the way of Righteousness through Christ, and adhered to the law as the means of Justification, were accursed.

If he means the former, then we have to face this enormous difficulty, that throughout the Old Testament, Israel, the “people of the works of the law” are in every shape and way pronounced blessed above all other people. Thus it was said to those under the law : “Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency !” (Deut. xxxiii. 29.) The number of passages in the Psalms to this effect is enormous. “In Judah is God known : his Name is great in Israel. In Salem also is his tabernacle, and his dwelling in Zion. There brake he the arrows of the bow, the shield,” &c. (Psalm lxxvi.). Again, in Isaiah, “My beloved hath a vineyard in a very fruitful hill, and he fenced it,” &c. Even carefully eliminating all the places which can be reasonably

that continueth not in all things which are written in the book of the law to do them.

referred to the glories of the Messianic times, the number of places in which God declares or implies the blessedness of Israel under the law as compared with the state of the heathen is very great indeed. And yet it may be true, perfectly true—such are the mysterious paradoxes in God's word, that a people may be blessed, and yet the curse not removed. We have an illustration of this in the term, "children of wrath." All mankind were by nature, "children of wrath," and yet, during the ages in which the nations were treasuring up wrath against themselves, God so loved them as to be designing all the time to send them a Saviour, and preparing them in various ways to receive that Saviour. Thus a human father may have expelled a disobedient son, and yet be all the time supporting him, praying most earnestly for him, and contriving means for his recovery. Thus it may have been among the Jews. The curse may not have been formally removed, as it was by the Death and Resurrection of the Lord. It may have been mitigated. It may have been suspended. The times of that ignorance God may have winked at, as He did with the Gentiles.

But we now come to the second hypothesis, that this curse came into operation when the Gospel began to be preached, and whatever might be said of those under the law before the times of the Gospel, it became then fearfully true that as many as then rejected Christ and continued under the law, were under the curse. This the Lord Himself declares when He says: "Ye will not come unto me that ye may have life." "If ye believe not that I am he, ye shall die in your sins." With respect to the seeming harshness of this assertion: "Cursed is every one that continueth not," &c., we must remember that its very harshness was in mercy. It was designed, if we may so say, to drive men to the Gospel, to compel them to come in, to shut them up to the faith which was revealed.

And it is to be remembered that we are in no wise judges as to what the effect of any one sin is—we cannot estimate the dishonour it may do to God, the evil it may work in the Church, the paralyzing effect on our own souls. One has said that if we could see but one sin in all its possible issues of evil, we should start back as if we saw the flames of hell fire.

° ch. ii. 16.

p Hab. ii. 4.

Rom. i. 17.

Heb. x. 38.

q Rom. iv. 4,

5. & x. 5, 6.

& xi. 6.

r Lev. xviii. 5.

Neh. ix. 29.

Ezek. xx. 11.

Rom. x. 5.

11 But ° that no man is justified by the law in the sight of God, *it is evident*: for, p The just shall live by faith.

12 And q the law is not of faith: but, r The man that doeth them shall live in them.

11. "But that no man is justified by the law in the sight of God The just shall live by faith." There is a difficulty respecting whether the words of the Hebrew original mean, "The just shall live by his faith," or the just by his faith (that is, the man who is rendered just by his faith) shall live. But it must be the former, for the Apostle is here speaking of the justifying or saving effects of faith itself.

The Septuagint reads, "The just by my faith (or faith in me) shall live." No matter what shade of meaning we adopt it is plain that the Apostle contrasts the cursing or killing effects of the law with the contrary, *i.e.*, the life-giving effects of faith.

This place, with some others in this Epistle, is to be carefully noted, because it settles the question whether, in the mind of St. Paul, justification was a matter of imputation or of life. It is evident that St. Paul very strongly holds it to be a matter of life; not, of course, excluding imputation, but the imputation is not to be separated, even in idea, from the conveyance of life from the Person of the Eternal Son.

12. "The law is not of faith: but, The man that doeth them shall live in them." It is necessary to examine, as far as we can, into the exact meaning of this, for though the law requires obedience it requires also faith. Take the very first commandment, "Thou shalt have none other gods but me." Who is this ME? The answer is, not an abstract definition of the Supreme Being, but "I am the Lord thy God, Who brought thee out of the land of Egypt." Now to those to whom God gave this command from Mount Sinai it would be a matter of sight; but as the ages rolled on and miraculous interpositions became fewer and fewer, and the Israelites came more and more in contact with the great nations of the heathen world, it became more and more a matter of faith, and, as such, it was seldom, we may almost say never, obeyed. The Israelite was called upon to realize that the gods of such empires as Assyria and

13 * Christ hath redeemed us from the curse of the law, being made a curse for us: for it is

* Rom. viii. 3.
2 Cor. v. 21.
ch. iv. 5.

Babylon, were nothing ; and that his God, the God of so paltry a state as Palestine, was the One living and true God, and that he was to have no other gods but Him ; and yet the law was absolutely powerless to impress upon him this first truth. There was, seemingly, a passion among the Israelites for breaking this commandment. A king of Judah (2 Chron. xxv. 14) goes forth against the Edomites and slaughters them, and when he returns home to Jerusalem, the first thing he does is to set up the images of the gods of the very country he had conquered and bow down to them. And even when a good king reigned in Jerusalem the prophets thought it necessary to inveigh against the secret idolatries of the great body of the people. So the first commandment was powerless, even in respect of that which we should have supposed common sense and patriotism and experience would have helped the Israelites to obey. Now why was the law powerless ? Because it was not of faith. Why was it not of faith ? because THE object of faith, the Word made flesh, was not yet revealed. The principle of faith, as the most powerful energy in the human soul, was revealed clearly enough. Being incorporated in the earliest national history it formed part of the law, but as the Apostle says, THE faith had not come, it was *afterwards* to be revealed ; and so till the coming of *the* faith all were of the law, and could not be of faith. The law and faith were in their very nature different ; the one said “do this and live,” the other said “believe and live.” Now doing and believing are not the same. As God has constituted us creatures we must live by His Life before we can do what pleases Him. The law, by its very nature as mere law, can only issue a command, quite irrespective of the power of the subject of the law to fulfil it. Whereas the word of faith is “He that believeth on the Son hath life,” and this life enables him to fulfil the law (Rom. viii. 1-4).

13. “Christ hath redeemed us from the curse of the law hangeeth on a tree.” This expression “made a curse for us” is not without parallel. We have it in another form, but one equally strong, in 2 Cor. v. 21, “He hath made him to be sin for us, who knew no sin.” In fact it underlies all expressions in which Christ is said to bear our sins. If sin be a cursed thing, then if He bore the sin He bore the curse.

^t Dent. xxi. 23. written, ^t Cursed is every one that hangeth on a tree :

^u Rom. iv. 9,
16.

14 ^u That the blessing of Abraham might come

But we must face the question, Why is there anything peculiarly cursed in being hung on a tree? Does not stoning, for instance, seem equally cursed? Now if we look at the original passage in the book of Deuteronomy, the difficulty is by no means removed, for there God orders that the malefactor who is hung on the tree is to be taken down before night and his body buried ("for he that is hanged is accursed of God"), that the land be not defiled. Here the curse seems to be rather on the land than on the body of the dead man. And so when the King of Ai and the five kings were hung on trees it is expressly noted that they were taken down the same day (Josh. viii. 29, x. 27).

What then is this curse which rested on him that was hung on a tree? Why could men, if they hung a man, inflict on him a worse curse than if they stoned him, and a curse of God too, a curse which God ratified? I can only account for it in this way, that the providence of God brought about that men should not inflict such a punishment on their fellows at their own mere will, but only where God specially permitted it, and He only permitted it in the case of special sinners; so that because our Lord was in a special way numbered with the transgressors, He was permitted to hang on the tree—He must bear the extreme penalty, He must bear the curse: and so the providence of God several times protected Him from being stoned, but did not protect Him from being crucified and so hanging on the tree, and bearing the curse of the law.¹

14. "That the blessing of Abraham might . . . promise of the Spirit through faith." The blessing of Abraham was "in thee shall all the nations of the earth (*i.e.*, all Gentiles) be blessed."

¹ Chrysostom's comment deserves attention. "It is written, 'Cursed is every one that hangeth on a tree.' But the people were subject to another curse, 'Cursed is every one that continueth not in the things which are written in the book of the law.' To this curse I say the people were subject, for no man had continued in, or was a keeper of the whole law: but Christ substituted for this curse the one which said, 'Cursed is every one that hangeth on a tree.' As, then, both he that hangeth on a tree, and he who transgresses the law is cursed, and as he who is about to relieve from a curse ought himself to be free from it, and it was needful for Him to take a curse upon Him, therefore Christ took upon Him the latter instead of the former, and relieved us from it."

on the Gentiles through Jesus Christ; that we might receive
 * the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men;
 * Though *it be* but a man's || covenant, yet *if it*
be confirmed, no man disannulleth, or addeth
 thereto.

16 Now *to Abraham and his seed were the

* Is. xxxii. 15.
 & xlv. 3. Jer.
 xxxi. 33. &
 xxxii. 40. Eze.
 xi. 19. & xxxvi.
 27. Joel ii. 28,
 29. Zech. xii.
 10. John vii.
 39. Acts ii. 33.
 † Heb. ix. 17.
 † Or, *testament*.
 † Gen. xii. 3,
 7. & xvii. 7.
 ver. 8.

But what was the specific blessing? Evidently that we, Jew and Gentile alike, might receive the promise of the Spirit. The promise of the Spirit was the promise of the Father. He came to apply the work of Christ to each soul. By Him we are justified in the Name of Christ. By Him we are baptized into the One Body. By Him the things of Christ are shown to us. By Him we receive gifts according to our place in the Church to fulfil our duty in that place, and by Him we shall be raised at the last day.

15. "Brethren, I speak after the manner of men; though it be but a man's covenant . . . or addeth thereto." The Apostle now takes a further step in his argument against the Judaizers. He had just quoted certain direct passages against justification by the law, and in favour of the truth, that faith alone could justify—Abraham was justified by faith; through faith Abraham received certain promises which are to be extended to all his spiritual seed; those who were, like Abraham, "of faith," were to be blessed through faithful Abraham—and he concludes with the truth that Christ was accursed for us that the blessing of Abraham might come on the Gentiles through Jesus Christ.

And now he has to face a serious objection. Did not the covenant of the law disannul the former covenant? No, he says, it cannot be; man is naturally deceitful and untruthful, and yet if men enter into covenant with one another, and that covenant is duly ratified, no man (*i.e.*, neither of the contracting parties) can disannul it, or add to it; it must remain as originally ratified.

16. "Now to Abraham and his seed were the promises made. He saith not," &c. Now by "promises" here the words which come after will oblige us to understand the covenants of promise—not that there was any stipulation in the original Abrahamic covenant which made the coming of Christ the Seed, and Redemption by Him,

promises made. He saith not, And to seeds, as of many ;
^a 1 Cor. xii. 12. but as of one, And to thy seed, which is ^a Christ.

17 And this I say, *that* the covenant, that was
^b Exod. xii. confirmed before of God in Christ, the law, ^b which
 40, 41. was four hundred and thirty years after, cannot
^c Rom. iv. 13, disannul, ^c that it should make the promise of none
 14. ver. 21. effect.

17. "In Christ." So D., E., F., G., K., L., most Cursives, d, e, g, Syriac, Arm.; but N, A., B., C., P., Vulg., Copt., Æth., omit.

contingent upon anything. No such thing—the promise was absolute, and no matter how man sinned, must come to pass. It did not depend upon the generations of men being virtuous, but upon God's word. But, then, with whom was the covenant made? the Apostle tells us.

"He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." When God made the covenant of promise with Abraham, He made it with one in whom at that moment was the promised seed, for the Virgin and her offspring were then in Abraham in the same sense as Levi was in the loins of Abraham (Heb. vii. 10).

Now no Christian can possibly suppose that the Seed received the promise on account of Abraham—his faith, his works, his sacrifice, his anything! No. God promised to Abraham because he had elected Abraham to have the Seed in him; but as the Seed was not manifest in the flesh, God gave the promise to him in whom He was. But when He gave it, God was careful to say "thy seed," not "thy seeds," thereby excluding not only Ishmaelites and Edomites, but also the successive generations of Jews, from being the direct recipients of the promise. They were, of course, indirect recipients, but there was only one direct recipient—He Who was in God's election "the Second Man," the seed in Abraham, the Son of Abraham, "He whose goings forth have been from of old, from everlasting."

17. "And this I say, that the covenant, that was confirmed before of God . . . promise of none effect." It is absurd, and almost bordering on blasphemy, to imagine that a promise such as that to Abraham and to his One Seed of universal and eternal blessing should ever be disannulled by the coming of the law. We must

18 For if ^d the inheritance be of the law, ^e it is no more of promise: but God gave it to Abraham by promise.

^d Rom. viii. 17.

^e Rom. iv. 14.

19 Wherefore then *serveth* the law? ^f It was added because of transgressions, till ^g the seed

^f John xv. 22.

Rom. iv. 15. &

v. 20. & vii. 8.

13. 1 Tim. i. 9.

^g ver. 16.

look for some other purpose of the law than that it should make of none effect so world-wide a promise, a promise of such glory to the Jew, as well as of such benefit to the world through the Jew.

18. "For if the inheritance be of the law, it is no more of promise," &c. The inheritance, that is, the blessing of the promised land at first, and of all other blessings of which it was the pledge, could not be both of the law and of promise. It was given by a faithful promise-keeping God long before the giving of the law, and therefore it could not be "of the law."

If a man's covenant be once duly confirmed, as the Apostle had said in verse 15, then nothing could be added to it. Thus obedience to the law as a condition demanded on God's part before He fulfils His promise, cannot be thought of. It would be a virtual withdrawal of the promise.

19. "Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made," &c. "Because of transgressions." This is supposed to be capable of two meanings, (1) It was added to restrain transgressions; (2) It was added to convince men of sin by transgressions and so prepare them for Christ. Both these meanings are true.

It is absolutely necessary that such creatures as we are should have some directions as to our duty to God and our neighbour. The children of Israel, the poor slaves who had been working in the Egyptian brick-kilns, required this, and God gave them a very sufficient rule in the ten commandments. If they had obeyed these in the letter only they would have been far happier, and far less displeasing to God, and far less of a disgrace to His Holy Name during the interval before the Seed should come, Who should be a new Fountain of spiritual life to the race.

A moment's consideration must convince us that if a God of truth gave the law, He desired that it should be kept. When He said that men should not commit adultery, and should not steal, He desired that they should not do these things; but God, Whose

should come to whom the promise was made; *and it was*

^h Acts vii. 53. ^h ordained by angels in the hand ⁱ of a mediator.
 Heb. ii. 2.

ⁱ Exod. xx. 19,
 21, 22. Deut.

v. 5, 22, 23, 27.

31. John i. 17.

Acts vii. 38.

1 Tim. ii. 5.

wisdom is infinite, worked another purpose by the law, that is, to convince men of sin, so that they should be prepared to welcome Him in Whom alone

was forgiveness and life.

“Ordained by angels in the hand of a mediator.” Here the Apostle gives another note of the inferiority and transitory nature of the law, which is, that it was not given, as the promise was, directly by God to the person to whom He made the promise, but very indirectly; for in the giving of the law God ordered that there should be two intervening parties between Himself and the Israelites; first the angels (who in some way unknown to us, but of which fact we are assured of by four or five plain statements of Scripture, intervened between God and Moses) and then Moses, who intervened between the angels and the people, so that the law did not come directly from God; but the promise to Abraham came directly from God to him, just as a man who is walking with his friend gives some promise directly to him, and does not give it by the mouth of another; and if we, for the moment, set aside Abraham, and remember, as the Apostle has just told us, that it was the Seed, the one individual Seed then in Abraham to Whom the promise was made, then the directness of the intercourse was transcendental. It was One Person in the adorable Trinity in Unity communicating with Another.

20. “Now a mediator is not a mediator of one, but God is one.” I cannot help thinking that additional difficulty has been given to this undoubtedly hard passage by the neglect of the article. ‘Ο μεσίτης is not “a mediator,” but “the mediator,” and here, since a particular mediator has just been mentioned, it seems natural to translate it, “now (or but) the mediator (in the case before us) is not of one.” Now this was emphatically true of Moses. He was not the direct mediator between the One God and the people. There was another God-appointed intervention between himself and the Supreme God, and this was the angels, not one but many; for it is exceedingly remarkable that whereas, through almost the whole of the Old and New Testaments, one angel, the angel of the Lord, is represented as acting visibly on behalf of God, in the

20 Now a mediator is not *a mediator* of one, ^k but God is one.

^k Rom. iii. 29, 30.

references to this angelic action on Mount Sinai, it is always "the angels."¹ Now this reference to a plurality of angels must have great weight attached to it. It emphasizes very considerably the words respecting the mediator Moses, that he was not "of one." He was not a mediator of one, that is, of Him Who is emphatically One, directly, but of the angelic world which God had set betwixt Himself and Moses; and God had His infinitely wise reasons for not acting in this case as He usually did, through one angel, but through many; one reason very probably being that the angelic world or the thousands of angels would not represent God so directly as one would do, and God wished to emphasize the indirectness of His action in the giving of the law.²

"But God is one," rather "the God is one," the God Who created all things, the God Who gave His promise at the fall; the God Who renewed the promise to Abraham; the God Who made the faithful oath unto David, the God Who fulfilled the promise, not through

¹ Thus Acts vii. 53, "Who have received the law by the disposition of angels, and have not kept it;" and Hebrews ii. 2, "If the word spoken by angels was steadfast." Also Psalm lxxviii. 17 and Deut. xxxiii. 2.

² As my interpretation, though agreeing in the main with the one on which most commentators seem to be coming to be of one mind, is not the same in so far as it postulates a different understanding of the clause, "Now a mediator is not a mediator of one," I will go over in other words its several steps or stages.

Verse 18 asserts that the inheritance is not of the law but of promise. Verse 19 raises the question, Does the law override the promise, seeing that it was given after the promise? No. The law is inferior to the promise in two respects—it was ordained only for a time, whereas the promise was for ever, and it did not come directly from God as the promise did. The law was added, not as an addition to the promise to clog it, as it were, but it entered by the way (Rom. v. 20) "ordained by angels in the hand of a mediator." And now why did the Apostle follow this with the words, "Now a mediator is not a mediator of one"? It is usually understood to mean that the mediator (any mediator) implies two persons, but understood in this way, the assertion is the merest truism; in fact, mediatorship necessarily implies not two, but three persons—God, the mediator, and the person who receives a message from God through the mediator. And it must also be remembered that in this sense no communication of God to His creature is "of one," for there must be God and the creature to whom He makes the communication; so that it seems to me impossible that the Apostle should throw in here such a truism. But if we understand it as, "Now the mediator in question," i. e. Moses, then it is no truism but a remarkable fact that God in this case did not permit Moses exactly to resemble the One Divine Mediator, but in order that Moses might not be "of one," He put the Angelic Nature or world betwixt Himself and Moses.

21 *Is the law then against the promises of God? God forbid: ¹for if there had been a law given which could have given life, verily righteousness should have been by the law.*

the intervention of a human father, but through the power of the Holy Ghost, is One (Luke i. 35).

The clause "God is one" must be completed in some way, in order to conclude the argument, and it must be completed by a relative sentence. I have endeavoured to complete it in the way that the reader has seen; others have completed it in other ways, taking as their guides passages in which the unity of God is connected with Redemption, thus "God is One Who will justify the circumcision by faith, and the uncircumcision through the faith" (Rom. iii. 30). God is One "Who has no respect of persons;" God is One Who "was in Christ reconciling the world unto Himself" (2 Cor. v. 19). All these fall in well with the great scope of the Epistle, but I have endeavoured to establish an interpretation which by antithesis sets forth the directness of the giving of God's promise, with the indirectness of the giving of the law, for that is the subject of the two verses.¹

21. "Is the law then against the promises of God? God forbid." Is the law, ordained in so glorious a way by angels in the hand of a mediator, against the promises of God? does it supersede them, does it annul them, does it even weaken them? God forbid. For the promise is the coming of the Seed to give men life wherewith to obey the law (Rom. viii. 4). The law would be against the promises of God, if it could impart to men such Divine Life unto righteousness as the Seed was designed to impart, for then the coming of the Seed would have been useless, and so he proceeds,—

"For if there had been a law given which could have given life, verily righteousness should have been by the law." This passage is the key to the Epistle. From it we learn why it was that a man of severe holiness (who delighted in the law of God in the inner man, who kept under his body, and brought it into sub-

¹ Bishop Ellicott seems to hold this view when he writes, "Because He dealt with Abraham singly and directly, stood alone, and used no mediator." So also Dr. Eadie, "God himself, without any intervention, speaks the promise to Abraham; the promise was conveyed through no third party, as was the law."

22 But ^m the scripture hath concluded ⁿ all under sin,
 ° that the promise by faith of Jesus Christ might
 be given to them that believe.

^m ver. 8.

ⁿ Rom. iii. 9,

19, 23. & xi. 32.

° Rom. iv. 11,

12, 16.

jection, who could say such a thing as “they that are Christ’s have crucified the flesh with its affections and lusts,”) should write an Epistle depreciating the law, declaring that those who were under it were under a curse, that it came somewhat indirectly, and not directly from God as the promise did. He wrote all this and much more, not because he was lax about the law, and was in his inmost heart somewhat indifferent about its careful observance, but because he desired righteousness, he desired holiness, he desired that the law should be kept by us not in the letter only, but in the spirit—to use his own words, “that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.” Now the Apostle knew that the law could not effect this. It was only words—good and holy words—but still words having no conveyance of a new Life in them; and so, if the law is to be obeyed, it cannot be by the law itself. There must be the Seed, there must be a personal source of New Life, and this Seed must have such extraordinary, such transcendent, such Divine qualifications, that it is possible for God to insert Him into the race, not at its beginning, but in the middle of that race’s existence, and so to insert Him that, by means of God’s devising He might be a new source of life, a new fountain of righteousness, a new Adam, in whom men might be partakers of His New Nature, and so of a New Life, the Life of God (John v. 26).

22. “But the Scripture hath concluded all under sin, that the promise by faith,” &c. The Apostle had just spoken of men being under the law. By “Scripture” does he mean the law? I rather think he means other Scripture (books or passages of Scripture), besides the law, such as Psalms xiv. and liii., which in Rom. iii. he applies with great force to bring in all the chosen people guilty before God.

“That the promise by faith of Jesus Christ,” &c. As the promise was not given by the law, so it could not be apprehended or laid hold of by the law, *i.e.*, by keeping its precepts. There must be another thing on man’s part by which it is to be apprehended, and that is faith. “Ye believe in God, believe also in me.” “God so

23 But before faith came, we were kept under the law,

23. "We were kept." "Kept in ward," Revisers.

loved the world that he gave his only begotten Son that whosoever believeth in him," &c. The promise is especially addressed to those whose conviction of sin by the law, or to use one word, whose repentance has led them to desire such a remedy as is to be found in the promise—that is in the Seed to Whom the promise was made, and in Whose coming it was fulfilled.

23. "But before faith came, we were kept under the law, shut up unto the faith," &c. The omission of the article before faith in our translation has been most disastrous to the right understanding of this Epistle. It has much conduced to make it, in these latter days, the prey of fanatics, instead of being a most precious part of the heritage of the Catholic Church. *τὴν πίστιν* is not faith, but "the faith," for it can *come*, whereas faith—that is, the virtue or faculty—has always been one of the chief functions of the human soul.

Now, when did *the* faith come? We answer, When the Seed came. The words "before the faith came" of this verse, and "after that (the) faith is come" of verse 25, and "by (the) faith" of verse 26, all have reference to the words "till the seed should come" of verse 19. The faith spoken of by St. Paul is the Gospel or good tidings of the Seed, how He was the true, the own Son of God, how He was made flesh, how He died for sin, how above all He rose again, to be the Great object of Justifying Faith (Rom. iv. 22-25), how He ascended, how He mediates, how He will return, how He will judge. This is the Gospel of the Seed, and it came when the Seed—the Son of God—was manifested, and then faith, *i.e.*, the virtue or quality of faith, reached its climax, so to speak. It rested now, not on the providence of God, but on the worthiest Object which even God could reveal, His Eternal and co-equal Son, crucified and risen again.

"We were kept under the law, shut up unto the faith," &c. This verse is also of great importance. It teaches us that, except to a very small extent, the revelations of the Gospel were not anticipated in the times of the law. Nothing has made the interpretation and application of the Old Testament more unreal than the idea that all the great saints who lived under the law read the full Gospel of Christ under the sacrifices and ceremonies of the law, as we do who have the Epistle to the Hebrews to guide us.

shut up unto the faith which should afterwards be revealed.

24 Wherefore ^p the law was our schoolmaster

p Matt. v. 17.
Rom. x. 4.
Col. ii. 17.
Heb. ix. 9, 10.

24. "Our schoolmaster;" rather, "pedagogue." The slaves who conducted children to school.

We should ever bear in mind the words of the Apostle respecting the Old Prophets: "Unto whom it was revealed that, *not unto themselves*, but *unto us* they did minister the things which are now reported unto you by them that have preached the Gospel unto you" (1 Pet. i. 12).

"Shut up unto the faith which should afterwards be revealed." Those under the law were, till the Son of God came, like men in a dark prison, who were only to be brought out into light and liberty by the coming of the Eternal Son to open the doors of their prison. Was this by the will of God? Yes, most assuredly. We are, of course, to remember that God will not judge these generations by what they had not, but by what they had. They had light—dim it may be, but still light—by which they were enabled to judge one another, and by which God will judge them. Their twilight was as the brightness of day compared to the light vouchsafed to the heathen.

However, it was not by their own will, but by the providence of God that they were born and brought up in this state of comparative darkness and bondage. God Who brought it about made it to subserve His purpose of grace and good will to men. It forms one part of that amazing mystery according to which God in this state of things deals unequally with men, giving to some men more, and to others less, to some men more temporal, more intellectual, more spiritual good things, and to others less.

24. "Wherefore the law was our schoolmaster to bring us to Christ, that," &c. Here a new idea comes in, which is more fully developed in chap. iv. 1-4. The Apostle speaks in verse 10 very disparagingly indeed of the law, that all under it were under the curse: then he speaks of it as "added because of the transgressions," and given not directly from God, but indirectly by angels and a mediator as well: but now he speaks of it as a necessary preparation for Christ. "The law was our schoolmaster (or pedagogue) to Christ."

to bring us unto Christ, ^athat we might be justified by faith.

^a Acts xiii. 39.
ch. ii. 16.

25 But after that faith is come, we are no longer under a schoolmaster.

The pedagogue was a superior slave, whose duty it was to attend the children of great men to school, and bring them back again, and see that they formed no bad acquaintances by the way. He was empowered to exercise severity, though a slave. His functions are well described in a passage, quoted by Eadie, out of the *Lysis* of Plato: "Who then governs you? (Socrates asks). My pædagogue, he said. Is it so that he is a slave? How could he be otherwise? our slave, however . . . And by doing what, then, does this pædagogue govern you? Of course, said he, he conducts me to my masters." (*Lysis* 208 E.)

Though the pedagogue was in no way that we are aware of an instructor to prepare the lad whom he conducted to school to receive with more intelligence the instructions of the master, for his duty seemingly was no other than to protect him in going from one place to another, yet St. Paul must have attached more to the idea of the duty of the pedagogue than this. The words "to lead us" are not in the original, which runs: "The law was our pedagogue to Christ," and I cannot help thinking that St. Paul attaches more idea of positive instruction to the functions of the slave in question than we do. For the moral law was designed to make men feel their need of Christ, especially in the way of Strength and Life; and the ceremonial law, especially that of Sacrifices, must have made all the thinking ones realize the need of some better sacrifice than the law afforded: so that the function of the law to those who attempted to observe it was very deep instruction indeed, instruction in the need of something far beyond itself, instruction in the matter of their need of Christ the Seed.

"That we might be justified by faith." The end of the function of the law is not that we may receive the instruction of Christ, but that we might be justified by faith, *i.e.*, by faith apprehending Christ for such purposes as that we may have His Life within us.

25. "But after that faith is come, we are no longer under a schoolmaster." Here again there is the same unaccountable neglect

26 For ye ^r are all the children of God by faith in Christ Jesus.

^r John i. 12.
Rom. viii. 14,
15, 16. ch. iv.
5. 1 John iii.
1, 2.

26. "The children of God;" rather, "the sons."

of the article. Ἐλθούσης δὲ τῆς πίστεως is not "after that faith is come," but "after that *the* faith is come," granting, of course, that there is such a thing as *the* faith, the Gospel of the Seed, *the* faith which is One everywhere, the faith once for all delivered to the Saints, apart from the faculty of the soul which realizes it. When it is come, then we no longer need a pedagogue, for we are in the presence of the Master—more than in His presence, for we are united to Him, we are members of His mystical Body—not only in His School, but in Him.

26. "For ye are all the children (sons) of God by faith in Christ Jesus." Here again the article has been neglected. It is not faith, but "the faith" (διὰ τῆς πίστεως). We are not made children of God by any faith, or by a faith in the Fatherhood of God apart from the realization of the Sonship of our Blessed Lord. We are made the children of God by our faith apprehending the One Faith [One Lord, One Faith, One Baptism].

"The children of God," rather "the sons of God." Perhaps this is said as an advance upon the statement that "they which are of faith, the same are the children of Abraham." The true children of Abraham are of course the true children of God, but throughout the Old Testament the term "child of God" or "son of God" is used of the Jews, even of the true Jews, very sparingly indeed. The proper translation is "sons," not "children," and should by all means be so rendered here, for the children, *i.e.*, the younger ones, are under the pedagogue, but the sons are not.

Who are children of God? May I repeat what I have written before more than once? There are four grades of children or sons of God: (1) All men created of God in His image; so Malachi ii. 10. (2) All who have been brought into God's Church or family (as here). (3) All who are led by the Spirit and follow that leading (Matth. v. 9, 44, 45). (4) Those that at the last are accounted worthy to attain to the Resurrection (Luke xx. 35; Rev. xxi. 7).

The whole body of the Galatian Church could only be *all* children or sons of God in the second of these senses. They were

27 For ^sas many of you as have been baptized into Christ

▪ Rom. vi. 3. ^t have put on Christ.

† Rom. xiii. 14.

assuredly not all led by the Spirit, and none of them had as yet attained to the Resurrection.

This place is to be carefully noted, because it is a very striking example of the inclusive way of speaking which St. Paul adopts throughout all his Epistles in addressing the members of the Christian Body. In not one of his Epistles does he divide the Church to which he writes into justified and unjustified, regenerate and unregenerate, children of God and children of Satan, converted and unconverted, believers and unbelievers, members of Christ and not members of Christ. Instead of endeavouring, because they were not living as Christians, to make them doubt of their Christian standing or membership in Christ, he does exactly the contrary: he would have them entertain no doubt of it, because if they doubted it they might lose what little hold on Christ they had, and if they believed it they might be recalled, and put right by such belief.

This verse, as I said, is a very striking example of such a mode of speaking: "Ye are all the children of God;" followed by "All of you have by Baptism put on Christ;" and "Ye are all one in Christ:" and yet numbers of them "were bewitched that they should not obey the truth"—they had been moved from grace into the acceptance of another Gospel, they had fallen from grace: they needed to be reminded what the works of the flesh were, and of such things as "he that soweth to the flesh shall of the flesh reap corruption." And yet to such a Church the Apostle speaks exactly as we have seen that he does to the members of the Corinthian Church, assuming that all are in a state of grace, and that if they do not live up to this state of grace they must be recalled to it.

27. "For as many of you as have been baptized into Christ have put on Christ." What is meant by "putting on Christ"? Some take it to be putting on the profession of Christ; but this is impossible, for we are not made sons of God by a mere profession—*i.e.*, an outward profession; and yet the proof alleged by St. Paul, that all the Galatian Christians were children of God by faith in Christ, was that by having been baptized into Christ they had put on

28 "There is neither Jew nor Greek, there is

^a Rom. x. 12.
1 Cor. xii. 13.
ch. v. 6. Col.
iii. 11.

28. "There is neither." Revisers, "There cannot be either."

Christ. We must look for a deeper meaning of the word *ἐνδύσασθε*, and this we shall find in Ephes. iv. 23, 24—"that ye be renewed in the spirit of your mind, and that ye put on the New Man which after God is created in righteousness and true holiness." This putting on must be internal. The term "endue" seems to be exactly the term for it—"as many of you as have been baptised into Christ have been endued with Christ." This must be, of course, the same as what St. Paul speaks of in Rom. vi. 1-4, and Coloss. ii. 12, as being baptized into the Death and Resurrection of Christ; and in 1 Cor. xii. 12, 13, as being baptized into His body; and, in Titus iii. 5, as being saved by the bath of new birth, for the Apostle must be held to be consistent with himself. The Apostle then assumes that all the Galatians who at all believed in Christ were baptized, and that this baptism was not a mere external ceremony of outward profession as circumcision, but that there and then they were put into a new relationship with God through Christ. They were not saved on their believing, no matter how lively their faith was, but the reception of the benefits to which their faith entitled them were suspended till they were incorporated into the Church of Christ: for it was not the intention of Christ to save them as mere units, each one by himself, but to incorporate them into a body in which they were to receive grace and guidance from the Divine Head.

This place is to be noticed as showing that there was no antagonism in the Apostle's mind between faith and Baptism as there was between faith and Circumcision. If a Galatian Christian, having been converted to the faith of Christ, received circumcision, Christ would profit him nothing; whilst, on the contrary, his faith would not profit him till he was incorporated into Christ in Holy Baptism—then, and not till then, was he *endued* with Christ. All this would have been impossible if Baptism had been a mere edifying ceremony, taking the place of circumcision, as a rite of dedication to God. In such a case, as I have shown on verse 3 of this chapter, the convert having begun in the spirit would be made perfect in the flesh.

28. "There is neither Jew nor Greek, there is neither bond nor free . . . one in Christ Jesus." Greek here means Gentile; for they

neither bond nor free, there is neither male nor female: for

^x John x. 16. ye are all ^x one in Christ Jesus.

& xvii. 20, 21.
Eph. ii. 14, 15,
16. & iv. 4, 15.

^y Gen. xxi. 10,
12. Rom. ix.
7. Heb. xi. 18.

29 And ^y if ye be Christ's, then are ye Abra-

were the Gentiles with whom the Jews came most into contact. Baptism does not, of course, do away with nationality; but it puts all nations—the negro and savage, for instance—on an equality as members of Christ with those who trace their Christianity to the preaching of the Apostles.

“There is neither bond nor free.” Christianity does not knock off the fetters of the slave, but gives him a citizenship in heaven (Phil. iii. 20), and a freedom in Christ which his master may not possess. Some Father or ecclesiastical writer notices the fact that it was not an unknown occurrence that when a master was converted to Christ, he found himself under one as his Bishop who had been, or perhaps was, his slave.

“There is neither male nor female.” Under the law there was a very great distinction betwixt male and female—the one could receive the Covenant rite of circumcision, the other could not. This is done away in Christ, in Whom all are engrafted into the One Body.

The great principle enunciated in this verse, and in many parts of the New Testament, is the root of two very great changes in society—the abolition of slavery, and the raising of women, so that they should take their rightful place in the Christian Church.

29. “And if ye be Christ's, then are ye Abraham's seed,” &c. This is the conclusion of the whole matter. The real argument finishes here; the remaining three chapters are upon real difficulties, or assumed objections, or typical illustrations, or antinomian perversions.

“If ye be Christ's.” By being members of His body; and ye cannot belong to Christ more than by being His members.

“Then are ye Abraham's seed.” For Christ is the seed of Abraham, and ye, being in Christ, are the seed of Abraham, quite independently of circumcision, or of the dispensation of the law.

“And heirs according to the promise.” Not according to the law, but according to the promise which was given by God directly to the seed of Abraham, and could not be annulled or superseded by the law. “And heirs according to the promise.” Not according to the law, which was given only to Israel, as the preamble states, but

ham's seed, and ^z heirs according to the promise.

^z Rom. viii. 17.
ch. iv. 7, 28.
Eph. iii. 6.

according to the promise: "In thee, in thy seed, shall all the nations of the earth be blessed"—blessed in renewal by the Holy Spirit, blessed in the Resurrection of their bodies when they enter into the fulness of their inheritance.

CHAP. IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

1. "Now I say, *That* the heir, as long as he is a child, differeth nothing," &c. The Apostle here cites another illustration drawn from common life, following upon that of verse 24 of last chapter. The heir, though nobly born, is not only under a pedagogue to guard him on his way to school and back, but in all else he is not in a state of liberty, but differs in nothing from a slave. Though he may have outgrown the state of infancy under the pedagogue, he is still under tutors and governors: (tutors rather signifying the guardians of his person; and governors, the stewards of his property). He is not allowed to manage his concerns himself: the estate belongs to him, but the money is taken by the receiver or steward.

By this the Apostle sets forth that the inheritance may be really the heir's, but he may not have entered into its possession, and and must wait till the time appointed of the father. Under Roman law he would not be of age till twenty-five; and, if his father was dead, would then enter upon his inheritance, apparently as a matter of course.

In the spiritual things which the Apostle is illustrating, the time appointed is the coming of God's Son into the world, as is told us in verse 4.

• ver. 9. ch.
ii. 4. & v. 1.
Col. ii. 8, 20.
Heb. ix. 10.

¶ Or, *rudiments*.

3 Even so we, when we were children, ^a were in bondage under the || elements of the world :

3. "Even so we, when we were children, were in bondage under the elements of the world." This can only refer to those under the old Jewish economy; the case of Gentile Christians seems disposed of in verses 6-10. The passage is similar to Ephes. i. 11: "In whom also we have obtained an inheritance . . . who first trusted in Christ. . . . In whom ye also trusted after that ye heard the word of truth," &c.

"Under the elements of the world." This phrase has been very variously interpreted. We can best ascertain its meaning by considering that it is used to explain the action of guardians and stewards. Guardians necessarily abridge the heir of his liberty till he is fitted by age to make a good use of it. Stewards do not allow him the use of the whole of his property, only that small portion with which he can be safely entrusted till he is supposed to be able to administer it with prudence. Now this was the principle of the Jewish law. It contained no spirit to enable men to soar above the world. It rather attempted to keep them in proper bounds in the world. Thou shalt not, thou shalt not, instead of "believe in me," "come to me," "rest in me," "fill thyself with me," "eat my flesh and drink my blood, and have My Life in thee."

Again, the steward is appointed to retain the property, and keep it till the son can use it prudently. And so the old dispensation had in its hands, as it were, all the good things of the new, but doled them out to the heir so that he might not misunderstand or misuse them. Take the great sacramental truths of Christianity. They could not be realized till the substance of them was given in and through the Incarnation. How could we eat life-giving flesh till, through the mystery of the Holy Incarnation, Flesh could be made life-giving? And so there was the Passover and the partaking of other sacrifices and the washings and cleansings, which rather contained truth to be afterwards enjoyed than made men then and there enjoy it. "The elements of the world" have been supposed to refer to the letters of the alphabet (*στοιχῆα*), the rows—because arranged in rows—the rudiments. And the rudiments of reading, as of most branches of knowledge, are at first, and sometimes for long afterwards, elements of bondage.

4 But ^b when the fulness of the time was come, God sent forth his Son, ^c made ^d of a woman, ^e made under the law,

^b Gen. xlix. 10.
Dan. ix. 24.
Mark i. 15.
Eph. i. 10.
^c John i. 14.
Rom. i. 3.
Phil. ii. 7.
Heb. ii. 14.

But why are they "of the world"? "The Jewish economy was of the world, as it was sensuous—made up of types appealing to the senses, and giving only but the first principles of a spiritual system. . . . The child-heir, when he was a child, was taught only faint outlines of spiritual truth, suited to his capacity, and taught them to some extent by worldly symbols—the fire, the altar, and the shedding of blood (Heb. ix. 10), a state of dependence and subjection, compared with the freedom and the fulness of enlightenment and privilege under the Gospel." (Eadie.)

^d Gen. iii. 15.
Is. vii. 14.
Micah v. 3.
Matt. i. 23.
Luke i. 31. &
ii. 7.
^e Matt. v. 17.
Luke ii. 27.

4. "But when the fulness of the time was come, God sent forth his Son." "The fulness of the time." The time when iniquity was full, when the ages of preparation had made all things ready; when men were in a state of expectation, looking for the coming of some great One.

"God sent forth his Son." In the way of the Incarnation, "Who for us men and for our salvation came down from heaven."

These words rule those which follow, "made of a woman." Here we cannot but recognize the "seed of the woman" of the original promise. One commentator tells us that there is no allusion here to the miraculous conception. "The phrase 'born of a woman,' was of common use (compare Matthew xi. 11: 'Among them that are born of women there hath not risen a greater than John the Baptist.')

So here the expression is intended to bring out, not the Divinity, but the true humanity of Christ." But how was it that our Lord's true humanity needed to be brought out? Anyone born of a particular nation, at a particular time in a particular city, is naturally "born of a woman," and so the Lord said, "of them that are born of women," meaning, of course, the human race, all of whom with One Exception are born of woman in the ordinary way. But here was the Exception, One born in a unique way. If He had been born otherwise, He would have been born in sin, and so could not have redeemed us. It is clear then that St. Paul could not have used the expression "born of a woman," in the sense that our Lord did when he said "of them that are born of women." His birth

r Matt. xx. 28.
 ch. iii. 13.
 Eph. i. 7.
 Titus ii. 14.
 Heb. ix. 12.
 1 Pet. i. 18, 19.
 s John i. 12.
 ch. iii. 26.
 Eph. i. 5.

5 'To redeem them that were under the law,
 s that we might receive the adoption of sons.

of a woman was unique amongst births, for it was a saving and redeeming birth, the birth of One sent into the world as no one else was, for a purpose which no one else could fulfil: so that when we read the words "born of a woman," it is right and becoming that we should adore the mystery of the Holy Incarnation; for assuredly no other human being was sent into the world in this way.

"Born under the law." Born of a Jewish mother under the care of a Jewish foster-father, and so under the law, under which He was formally brought when He was circumcised.

This juxtaposition of "born of a woman," and "born under the law," seems to me to show that St. Paul had in his mind that particular mention of the circumcision and presentation in the Temple which we have in St. Luke's Gospel. (See my notes on St. Luke.)

Being born under the Jewish law, our Lord during His whole Life strictly conformed to it; so that they who for party purposes represent Him as a non-conformist, ignorantly rob Him of a considerable part of His redeeming work.

5. "To redeem them that were under the law, that we might receive the adoption," &c. The Son of God in His pre-existent state imposed the law. As the Eternal Word or Wisdom it proceeded from Him, and by His submission in His human nature to that law, under which He was not originally, He redeemed those who were under it. As the Apostle says respecting its enactment, it was a yoke which neither "we nor our fathers were able to bear," but still it was obligatory on the chosen people until they were redeemed from its servitude, which was at the coming of the Son.

"That we might receive the adoption of sons." The adoption of sons to distinguish it from natural sonship on the one hand, and the Eternal Sonship of the Lord on the other.

The Jews, though in the position of slaves, being controlled and restrained as if they were slaves, were yet "nourished and brought up as children," Isaiah i. 2, and were "the sons and daughters of the Almighty," but their true sonship, as regards liberty and knowledge, and assurance of forgiveness and freedom of access, was re-

6 And because ye are sons, God hath sent forth ^h the Spirit of his Son into your hearts, crying, Abba, ^h Rom. v. 5. & viii. 15.
Father.

6. "Into your hearts." So E., K., L., almost all Cursives, Goth., Syriac, Copt., Æth.; but 8, A., B., C., D., F., G., P., fifteen Cursives, d, e, f, g, Vulg. (Cod. Amiat.), read, "our hearts." If this reading is correct, St. Paul must include himself and his brethren the Jews as one with the Gentiles.

served till the coming of THE Son. By being engrafted into Him they became bone of His bone, flesh of His flesh, His true brethren, and so the sons of God in a far higher sense than any children of Adam could have ever been before.

6. "And because ye are sons." As by the "we" of verses 3 and 5, St. Paul means his compatriots or co-religionists, the seed of Abraham, so by this change of person, "ye," he must signify the Gentiles. And there was this difference between Jews and Gentiles, that the Jews being under a God-ordained system of servitude, required a special redemption from its yoke. They were, in a sense, the first-born (Exodus iv. 22), and the first-born must be redeemed, whereas the Gentiles come in as simply members of the human family. In this the Jews had the advantage, just as it is an advantage to a man to have had some preparation for a sphere of usefulness rather than none at all. All the Apostles, all the first missionaries of the Gospel, were Jews. God apparently did not choose a single Gentile to be an original propagator of the truth, or a founder of Churches.

What, then, was the mark of the adoption of the Gentiles? Evidently this, that they claimed God as a father. They could not have done this, they could not have claimed the fatherly love and protection of God, they could not have, with any sincerity, said to God, "Abba Father," as they did whenever they addressed to Him the prayer which the Son had enjoined them to use, unless they had had the gift of the Spirit of God. As no one can say that Jesus is the Lord, so no man can say to God, "our Father," but by the Holy Ghost. The gift of the Holy Ghost then was the sign of adoption. God would not give them the Spirit of His Son enabling them to claim Him, and speak to Him as Father, unless He desired in very truth that they should regard Him as such. He would not teach them to call Him Father if He were not their Father.

7 Wherefore thou art no more a servant, but a son; ⁱ and

ⁱ Rom. viii. 16, if a son, then an heir of God through Christ.

17. ch. iii. 29.

^k Eph. ii. 12.

^l Thess. iv. 5.

^l Rom. i. 25.

^l Cor. xii. 2.

Eph. ii. 11, 12.

^l Thess. i. 9.

8 Howbeit then, ^k when ye knew not God, ^l ye did service unto them which by nature are no gods.

7. "Heir of God through Christ." So D., E., K., L., P., most Cursives, d, e, Goth.; but N, A., B., C., 17, f, g, Vulg., Copt., read, "through God."

Bishop Lightfoot has a beautiful note on the junction of the Syriac (vernacular Hebrew) and Greek in the matter of naming the Name of God. He understands it as an expression of importunate entreaty, illustrating the natural mode of emphasizing by repetition of the same idea in different forms, and regards it as a speaking testimony to that fusion of Jew and Greek which prepared the way for the preaching of the Gospel to the heathen.

7. "Wherefore thou art no more a servant but a son." "Wherefore" because of this proof of real sonship by the gift of the Spirit, thou art no more a servant or slave under bondage.

"But a son," being a member of Christ, thou art a child or son of God, and if a son, then an heir of God through Christ.

All the children of God are heirs. They must be if they are members of Christ, as in the last verse of chap. iii. "If ye be Christ's then are ye Abraham's seed and heirs according to promise." But how can all men be heirs? Because by possessing God they possess all things. This is one of those many things which we cannot know now, but we shall know hereafter.

8. "Howbeit then, when ye knew not God, ye did service unto them which by nature," &c. "When ye knew not God," that is, in your heathen state. Observe how the Apostle here denies by implication that the heathen could know God through idolatry. Some of them, as Socrates, might know God by the in-dwelling Word, by the light which lighteth every man that cometh into the world (see Justin Martyr, "Apology," i. 46, and ii. 10), but not through their mythologies.

"Ye did service to them which by nature are no gods." "Which by nature," answers to our expression "in reality," or "actually." See 1 Corinth. viii. 4, "An idol is nothing in the world."

"Did service" by prayer and by sacrifice. The things offered

9 But now, ^m after that ye have known God, or rather are known of God, ⁿ how turn ye || again to ^o the weak and beggarly || elements, whereunto ye desire again to be in bondage?

^m 1 Cor. viii. 3.
& xiii. 12.
² Tim. ii. 19.
ⁿ ch. iii. 3.
Col. ii. 20.
|| Or, *back*.
^o Rom. viii. 3.
Heb. vii. 18.
|| Or, *rudiments*, ver. 3.

in sacrifice were not merely offered by way of homage, but under the belief that the deities or demons in some way partook of them, and enjoyed their sweet savour.

9. "But now, after that ye have known God, or rather are known of God." What is the meaning of this correction? Some suppose by this "or rather" the Apostle meant to correct any such inference as that men can know God of themselves. The recognition must first be on God's part before men can recognize God; but may not the Apostle rather mean to correct the universality of his words as applied to all the Galatian Christians? "Ye have known God," may not now be true of all, it may be a thing of the past. Some—many—may have fallen from God, and so might not then truly know God, and so he adds, "or rather are known of God." Though ye have ceased to know God effectually God has not ceased to know you. Ye are even now known of God, or I His Apostle should not now be endeavouring to bring you back to Him.

"How turn ye again to the weak and beggarly elements, whereunto ye," &c. There is this difficulty about this passage, that the Apostle is evidently referring to the Gentiles when he speaks of their "doing service to them which are no gods," and yet returning to the "weak and beggarly" element seems only consonant with reverting back to Judaism. Some have supposed that the greater part of the Galatian Christians had gone through some phase of Judaism before they embraced the Gospel, but this is very unlikely indeed. No doubt the explanation is this: in becoming Christians they had joined a religion which had an incipient stage or period of childhood in Judaism, so that those who had been converted from heathenism, if they yielded to the Judaizers, fell back into that which was, after Christ came, effete and worthless. They fell back from that which was strong to that which was weak, from that which was rich in grace, to that which had no promise of grace attached to it; from that which was perfect to that

ᾠ Rom. xiv. 5.
Col. ii. 16.

10 ᾠ Ye observe days, and months, and times,
and years.

which was rudimentary. "The Galatians had been slaves to the *στοιχεῖα* in the form of heathenism; now they were desiring to enslave themselves again to the *στοιχεῖα*, and to commence them anew in the form of Judaism." (Ellicott.) But it seems very doubtful whether St. Paul would call heathen mythologies rudiments.

10. "Ye observe days, and months, and times, and years." These were all Jewish days of observance, and the keeping of them was condemned as such, and not because there was anything essentially wrong in it.

Take the first of these, "the days." This could only be the Jewish Sabbath, the Saturday. St. Paul would, no doubt, in Galatia as elsewhere, ordain at least a weekly celebration of the Eucharist; and this would be of course on the Lord's day, the day of the Resurrection, the first day of the week.

Now if a Galatian Christian, converted from heathenism, began to observe the Saturday, *i.e.*, the Jewish sabbath, it was a very bad sign: why should he observe Saturday, the seventh day? simply because he did not realize the significance of the Lord's Resurrection on the first day. The reason for observing the Lord's day, the day of the Resurrection, was overwhelmingly greater than the reason for observing any other day, even the Saturday which commemorated the rest after Creation. Such a man, so doing, would not realize *that* Redemption of which the Resurrection was the completion, but would, as far as he could, commemorate creation before Redemption.

The same applies to a Gentile believer keeping a Passover. Having the Body and Blood of the true Pascal Lamb given to him to feed upon, if he kept the Passover he would simply express his belief in the permanency of the shadow, and so dishonour the Substance. If it be objected to this that St. Paul and the other Apostles observed these days, we answer that they observed them not as Christians, but as Jews, and being known to be Jews by birth, they would avoid all needless causes of offence to their brethren according to the flesh: "To the Jews became they as Jews that they might gain the Jews." It would be no sign of unbelief in Christ in them, but a matter of national religious observance

11 I am afraid of you, ^a lest I have bestowed
upon you labour in vain.

^a ch. ii. 2. &
v. 2, 4.

¹ Thess. iii. 5.

not yet formally abolished ; whereas conformity to the Jewish law of days in a converted Galatian would be a sure sign that he was not satisfied with his standing in Christ, and wished to supplement it by a standing in the law which God had abolished in his case.¹

On such a view of matters St. Paul naturally proceeds to say :

11. "I am afraid of you, lest I have bestowed upon you labour in vain." "I am afraid of you," lest ye have not learnt to realize the foremost thing in my teaching, that the Eternal Son of God is the one all-sufficient Head of His Body the Church ; that He is the fountain of all grace, that His very Flesh and Blood are life-giving, that ye are complete in Him Who is the Head of all principality and power. If ye had grasped this, as I taught it you, ye would never think of reverting back to a system which is now wholly Christless, to ordinances which are graceless, to seasons of commemorations which have lost their significance, for their first significance cannot be remembered in the light of the things of Christ which it is the extreme blessedness of Christians to plead with God.

The attitude of Christians to the Mosaic law is finely shadowed out beforehand by Jeremiah (iii. 16). The ark of the covenant was by far the most sacred thing in the Jewish system, but of it the prophet prophecies, "They shall no more say, The ark of the covenant of the Lord : neither shall it come to mind, neither shall they remember it, neither shall they visit it." And why ? because the True Ark, the Ark in Whom is contained the law of the Spirit of Life, and the life-giving Manna, and the ever-blooming rod of the succession of the better priesthood has been revealed. "The temple of God was opened in heaven, and there was seen in his temple the ark of His testament" (Rev. xi. 19). The old state is regenerated, is transfigured, is dissolved, and passes into the new, and of those who fall back to the old the Apostle may well say "I am afraid of you."

¹ With respect to these days specified here Bishop Lightfoot writes : "The *ἡμέραι* are the days recurring weekly, the Sabbaths ; *μῆνες*, the monthly celebrations, the new moons ; *καιροί*, the annual festivals, as the Passover, Pentecost, &c. ; *ἐνιαυτοί*, the sacred years, as the Sabbatical year and the year of Jubilee."

- 12 Brethren, I beseech you, be as I *am* ; for I *am* as ye
^r 2 Cor. ii. 5. *are* : ^r ye have not injured me at all.
^s 1 Cor. ii. 3.
² Cor. xi. 30. 13 Ye know how ^s through infirmity of the flesh
[&] xii. 7, 9. I preached the gospel unto you ^t at the first.
^t ch. i. 6.

12. "Brethren, I beseech you, be as I am ; for I am as ye are," &c. "Though you had none other for a pattern, he says, to look at me only would have sufficed for such a change. Therefore, gaze on me ; I too was once in your state of mind, and I had a very burning zeal for the law ; yet afterwards I feared not to abandon the law, to withdraw from that rule of life. And this ye know full well how obstinately I clung to Judaism, and how with yet greater force I afterwards let it go" (Chrysostom).

St. Paul had abandoned all that, as a Jew, he once gloried in, and lived as a Gentile, and he earnestly desired them to do the same, for he knew well the danger of their tampering with this lifeless system.

"Ye have not injured me at all." I have written to you very vehemently. I have written as if I was angry and disappointed. but do not think that this is because you have injured me ; no, it is because ye have injured yourselves.

13. "Ye know how through infirmity of the flesh I preached the gospel," &c. He now strives to win them back again by calling to their minds their former affection towards him.

"Through infirmity of the flesh." There is very great difference amongst commentators respecting the meaning of this passage. Some insist on *διὰ* with an accusative as meaning "on account of," and explain it as if St. Paul alluded to a serious illness which overtook him in Galatia, and detained him there for some time, which time he employed in preaching the Gospel there, and so it was on account of this illness only that he preached the Gospel to the Galatians. Others (as Jowett) assert that *διὰ* is joined with the accusative and genitive indifferently, and translate it "amid." So Chrysostom (who preached in Greek), who asks, "What does he mean ? while I preached unto you, I was driven about, I was scourged, I suffered a thousand deaths, yet ye thought no scorn of me." This was St. Chrysostom's view of the "thorn in the flesh"—that it was the opposition, persecutions, distresses which the Apostle had to endure. St. Paul here then, no doubt, alludes to the thorn in the flesh, which

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me ^u as an angel of God, ^x *even* as Christ Jesus.

^u 2 Sam. xix.
27. Mal. ii. 7.
See Zech. xii. 8.

15 || Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

^x Matt. x. 40.
Luke x. 16.
John xiii. 20.
1 Thess. ii. 13.
|| Or, *What*
was then.

14. "And my temptation." So E., K., L., P., and most Cursives; but N, A., B., D., F., G., 17, 39, 67*, d, e, f, g, Vulg., Copt., read, "And your temptation."

15. "Where is then?" So N, A., B., C., F., G., P., some eight Cursives, Vulg., Syriac; but D., E., K., L., most Cursives, &c., read, "What is the blessedness?"

in the next verse he calls "my temptation which was in my flesh." Another reading has "your temptation which was in my flesh," meaning your temptation to despise me owing to the infirmity in my flesh. I have shown in my notes on 2 Cor. xii. 7, that this thorn in the flesh, this infirmity, was something connected with his utterance, some stammering, some sudden and constantly recurring inability to utter what he intends, some want of recollectedness, coming upon him at the most inopportune times. It could not have been any pain or sickness, because such a thing would have awakened pity and sympathy. It must have been something which drew down ridicule. Something of such a sort one must infer from the words, "Ye despised not nor rejected," literally "spat out."

14. "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God," &c. That is, as one who came direct from God to declare unto men His will.

"Even as Christ Jesus." This seems a strong expression, but let the reader look at Rom. xv. 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm (to the Gentiles) the promises made unto the fathers."

And still more the words of the Lord, "He that receiveth you receiveth me."

15. "Where is then the blessedness ye spake of? for I bear you record," &c. "Where is then the blessedness ye spake of?" Where is the felicitation of yourselves that through my preaching, though under the cloud of my infirmity, you had attained to the highest truth, and the prospect of never-ending happiness.

"For I bear you record, that, if it had been possible, ye would

16 Am I therefore become your enemy, ^r because I tell
^r ch. ii. 5, 14. you the truth?

^z Rom. x. 2.
² Cor. xi. 2.
[¶] Or, *us*.

17 They ^z zealously affect you, *but* not well;
 yea, they would exclude || you, that ye might
 affect them.

have plucked out," &c. Of all members of the body the eye was naturally accounted the most precious. "Keep me as the apple of an eye," the Psalmist prays.

Who, says he, hath deceived you, and caused a difference in your disposition towards me? are ye not the same who attended and ministered unto me, counting me more precious than your own eyes? what then has happened? whence this dislike? whence this suspicion? is it because I have told you the truth?

16. "Am I therefore become your enemy, because I tell you the truth?" Am I become your enemy because I assure you of the firmness of your original standing in Christ, of the all-sufficiency of the Gospel ye received at the first, and that ye have only injured yourselves by your all-but apostacy from Christ, in that ye have reverted back to the law as the means whereby ye are to stand before God?

17. "They zealously affect you, but not well; yea, they would exclude you, that," &c. The best rendering or paraphrase seems to be, "They zealously court you but not well." "Court" must signify to make proselytes—to adopt the Lord's words, "They compass sea and land to make you their proselytes," but with no good intention. From being Christians they desire to make you Jews that they may glory in your flesh.

"Yea, they would exclude you," or shut you out, *i.e.*, from your justification or standing in Christ, that ye may court or solicit them to bring you under the bondage of the law. They assumed a superiority over these poor ignorant Galatians. They professed to be "of Christ," to follow the example of Christ and the earlier Apostles in order that they might win greater respect and deference. There is a natural tendency in the weaker sort of minds to defer to those who are exclusive rather than to be won by those who are inclusive. This is one great secret of the influence of Romanism amongst us now: I am in the Church—you are not; you must come into my charmed circle if you would be saved.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 ^a My little children, of whom I travail in birth again until Christ be formed in you,

^a 1 Cor. iv. 15.
Philem. 10.
James i. 18.

20 I desire to be present with you now, and to change my voice; for || I stand in doubt of you.

|| Or, *I am perplexed for you.*

18. "But it is good to be zealously affected always in a good thing," &c. To what does he allude? I think to the zealous care and affection which they showed to him when he was present preaching the Gospel to them, when they were ready to pluck out their very eyes for his sake; but in his absence this feeling had grown cold. He catches at the word zealously courted or affected, and says in effect, it is a good thing always to be zealously affected towards the truth [or to those who preach it]. Chrysostom seems to hold something of this meaning: "Here he hints that his absence had been the cause of this, and that the true blessing was for disciples to hold right opinions not only in the presence, but also in the absence of their master." Several other meanings are given, but the above seems the only one with a clear sense.

19. "My little children, of whom I travail in birth again until Christ," &c. He had been their spiritual mother when they were first born to Christ, enduring, as the mother does, the pains and perils of child-bearing on behalf of her offspring. These birth pains were His anxieties, His labours, His wrestlings in prayer, and now all this He has to endure over again, for they had fallen from Christ, and Christ had to be formed in them with the same labour and travail endured over again.

There is, as Jowett remarks, a confusion of metaphor. "I am in travail (not until ye are born again, but) until Christ be born in you." But what is this but the wondrous fact that Christ has to be formed in each one of us? We are not only born into Him by being grafted into Him, but He is, as the New Man, born in us—we in Him and He in us.

20. "I desire to be present with you now, and to change my voice; for I stand," &c. I wish I could be present, and examine for myself into your actual state, so that, if need be, I might change the tone of my voice, and make it more or less severe, as your case

21 Tell me, ye that desire to be under the law, do ye not hear the law?

might require, for I am at a loss what to think about you, so strangely have ye swerved from what I taught you at the first.

21, 22. "Tell me, ye that desire to be under the law, do ye not hear the law?" "For it is written," &c. A question arises respecting the very remarkable passage which ensues. Is the allegorical interpretation of this passage St. Paul's own, or was it the one commonly received at the time, which the Judaizers held, and which he adopted and turned against themselves? I believe the latter. It cannot have been St. Paul's own original interpretation, because he must have been conscious that the Judaizers would at once question his right to interpret this passage in this way. For instance, would they not, in a moment, turn round upon him and demand, "Why do you make the Jerusalem that now is (of course, meaning the Jews, its inhabitants), answer to Mount Sinai, and so to Agar and her offspring? You are totally reversing the obvious truth of matters. We are the offspring of Sarah, the free woman, not the offspring of Hagar the bondwoman." [We be Abraham's seed, and were never in bondage to any man.]

So that from this it is very probable that St. Paul is turning a traditional or Rabbinical interpretation, or rather, perhaps, parts of it, against the Judaizers.

And this becomes still more probable from another matter in the narrative which I ask the reader carefully to consider. St. Paul says (verse 29), "As he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Now when we come to look at the original Hebrew, as well as at the Septuagint of Genesis xxi. 9, we find no mention whatsoever of persecution on the part of Ishmael, and strange to say, no mention even of mocking in the sense of ridiculing or flouting. The word translated "mocking" (מִצְחָק) has never that meaning. It is simply sporting, and never in any instance means laughing in the sense of ridiculing. Thus Gen. xxvi. 8, "Isaac was sporting with Rebecca his wife." Again it is the word used by Potiphar's wife when she accused Joseph. "He came in unto me to mock me." (Gen. xxxix. 17.) Again it is the word used to signify the idolatrous sports of the Israelites in the worship of the Golden Calf. "The people sat down to eat and drink, and rose up to play." Exod.

22 For it is written, that Abraham had two sons, ^b the one by a bondmaid, ^c the other by a freewoman.

^b Gen. xvi. 15.

^c Gen. xxi. 2.

xxxii. 6. Again it is the word used of Samson making sport for the Philistines. (Judges xvi. 25.) But though in neither the Greek nor Hebrew texts can it mean ridicule, much less persecution, it is very remarkable that it is so explained in the Rabbinical traditions. Jowett cites a tradition of the Rabbis, how Isaac and Ishmael had a strife respecting the right of the firstborn, and how, as they were in the field together, Ishmael pursued Isaac with his arrows, &c.

It is clear, then, that in this most important particular, St. Paul has in his mind not the original narrative taken as it stands, and still less a new interpretation of his own, but a well-known Rabbinical gloss, which would be that adopted by his adversaries, and which he shows them can be turned against themselves.

It is as if he said, You remember how your own interpreters of Genesis tell you that the bondwoman and her son were cast out, because the son of the bondwoman persecuted and ridiculed the heir, the son of the free woman. Now matters may be altogether reversed. You boast yourselves the offspring of the free woman. But remember, that if you put your necks under the yoke of ordinances and godless traditions, and above all, if you persecute those who are evidently born anew by the operation of the Spirit, you throw up the free position of Sarah and her offspring, and become the real bondslaves and persecutors. But notwithstanding this, God will carry out His eternal purpose. If Sarah and Isaac fall into the place of the bondwoman and persecutor, as they have done, God will raise up another Sarah and her offspring, a heavenly Jerusalem, to take the place of the earthly—the Jerusalem which now is. Those who make themselves bondslaves and persecutors must be cast out. Only those whom the Son makes free, and who love those who are led by the Spirit, can be the abiding inmates of the house of God.

21. "Tell me, ye that desire to be under the law, do ye not hear the law?" It seems that the Apostle must have written this somewhat ironically. It could scarcely have been otherwise if he was for a time assuming the truth of the Rabbinical tradition—particularly when that traditional interpretation contravened the plain sense of Scripture.

22. "For it is written, that Abraham had two sons, the one," &c.

23 But he *who was* of the bondwoman *was* born after the flesh; ^d but he of the freewoman *was* by promise.
d Rom. ix. 7, 8.
 e Gen. xviii. 10,
 14. & xxi. 1, 2.
 Heb. xi. 11.

24 Which things are an allegory: for these are the two || covenants; the one from the mount
|| Or, testaments.

The one by the bondmaid was the elder, but was not to have the birthright. This, before Isaac was born, was promised to a son of Sarah. The birth of Ishmael, whose mother Agar conceived by Abraham at the express suggestion of Sarah (Gen. xvi. 1-6), seems to exhibit some lack of faith on Abraham's part. It could scarcely have taken place if he had sought the guidance of God, for it would have been very unlikely that God should have fulfilled the promise to him through an Egyptian bondmaid. However, through Agar he had a son, whom, it appears, he fondly loved. "O that Ishmael might live before thee" (xvii. 18). All this, to say the least, would not conduce to the peace of the household.

23. "But he who was of the bondwoman was born after the flesh," &c. Both were born after the flesh, for one only of all the daughters of Eve conceived by the Spirit, but the Apostle means born only after the flesh—without promise—without direction from God; indeed, if it be permitted to speak so respecting this otherwise holy household, irreligiously.

"But he of the freewoman was by promise." There must also have been some act of faith on Sarah's part to enable her to become the ancestress of the Messiah. This is plainly told us in Hebrews xi. 11. "Through faith also Sara herself received strength to conceive seed." See my note on Rom. iv. 19.

24. "Which things are an allegory: for these are (the) two covenants." "Are an allegory," *i.e.*, have an allegorical, as well as the historical meaning. The word, when interpreted according to its derivation, means to speak so as to imply that something else (ἄλλο) is meant besides what is said.

"For these (women) are the two covenants." They represent two modes of serving God: two principles, as it were, of religion, which were afterwards set forth or embodied in two covenants.

"The one from the mount Sinai, which gendereth to bondage, which is Agar. . . . bondage with her children." Before examining the allegorical meaning which St. Paul gives to the two following

†^f Sinai, which gendereth to bondage, which is † Gr. *Sina*.
 Agar. † Deu. xxxiii. 2.

24. "Which gendereth to bondage"—"bearing children unto bondage;" i. e. which are in a state of bondage from their birth.

verses, it will be necessary to consider what application in all probability the Judaizers made of them to serve their purposes. They would say to the converted Gentiles, "See what a lesson is taught you by the history of the household of Abraham. Abraham's eldest son was Ishmael. He was very dear to his father, who prayed to God that he might be the heir; but notwithstanding this, he was cast out with his mother. She was of Gentile extraction, and a bondservant, and according to our time-honoured interpretation, her son persecuted the true heir. So you Gentiles, whilst you remain as you are, cannot be of the household of God. You must, as far as possible, renounce your Gentile standing. You must, as far as possible, become Jews, you must be circumcised, and keep the law, you must observe the Sabbath, the new moons, the times of the Jewish feasts, you must abstain from all meats which are pronounced unclean by the law—unless you submit to all this, and much more, you cannot be the children of God." So far the Judaizers. "No," says the Apostle, "this is not the true allegorical interpretation. The whole state of things is changed by the coming of the Son of God, the true Seed, the Heir of all things. The law is a bondage. Only look at it as it is embodied in the books of the law, and you will see what a yoke you are under. Now from this yoke you were delivered by the Death and Resurrection of the Son of God. But instead of acknowledging and asserting your freedom, you despise the emancipation offered to you by the Son of God, and again put your necks under the yoke. And you do another thing equally obnoxious to God. You follow the example of the son of the bondwoman in persecuting those whom the Son has made free." Something exactly corresponding to this must have been the use made by the Judaizers of the passage. Its literal superficial meaning would exactly suit their purpose. We proceed.

"The one from the Mount Sinai, which gendereth to bondage." That is, the children which she brings forth are from the birth under the law, under bondage.

"Which is Agar." Agar, being a bondmaid, would, according to the ancient law, bear children which were not her own, but belonged to the master of the house.

25 For this Agar is mount Sinai in Arabia, and || answereth to Jerusalem which now is, and is in
 || Or, *is in the same rank with.* bondage with her children.

25. "For this Agar is mount Sinai," &c. So A., B., D., E., Copt., Syriac; but N, C., F., G., Vulg., Sah., read, "For Sinai is a mountain in Arabia."

25. "For this Agar is mount Sinai in Arabia." Many curious reasons have been given for this assertion coming in here, that Agar is Mount Sinai. Some have said that Agar was the Arabic name of Sinai, others that there was a town near Sinai called Agar; but these explanations have no real foundation.

It appears to me that whatever reading we adopt—whether "this Agar is Mount Sinai in Arabia," or "this Mount Sinai is in Arabia"—St. Paul desired parenthetically to emphasize the fact that the law of bondage did not proceed from Jerusalem, but from a hard, barren, foreign mountain. A law did in God's own time proceed from Jerusalem; but it was the law of the Spirit of life in Christ Jesus, not the law of commandments contained in ordinances. It was the law prophesied of as yet in the future by Isaiah (ii. 3): "He will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." It was also foretold in Psalm cx.—the most Messianic of Psalms—"The Lord shall send the rod of thy power out of Zion; be thou ruler even in the midst among thine enemies." If the earthly Jerusalem—"the Jerusalem that now is"—would have accepted this law, she would have for the first time answered to her name, "the vision of peace."

"And answereth to Jerusalem which now is, and is in bondage," &c. Jerusalem, which might have sent forth the living and powerful word, the law of the Spirit of life, of her own evil will takes the place of Sinai, and sends out the dead law, the law of bondage, the law of ordinances made by herself far more oppressive than it was when she first received it.

"With her children." Her children seem unaccountably to delight in the old fetters, and not only so but everywhere the Judaizers from Jerusalem constitute themselves the apostles of bondage.

26. "But Jerusalem which is above is free, which is the mother of us all." God's purposes could not be frustrated. The Jeru-

26 But ^g Jerusalem which is above is free, which is the mother of us all.

^g Isa. ii. 2.
 Heb. xii. 22.
 Rev. iii. 12.
 & xxi. 2, 10.
^h Isa. liv. 1.

27 For it is written, ^h Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

26. "The mother of us all." So A., K., L., P., most Cursives; but N, B., C., D., E., F., G., a few Cursives, Ital., Vulg., Syriac, Sah., Copt., read, "our mother" (*μητέρα ἡμῶν*).

salem that now is, refuses to be delivered, to be gathered, to be exalted. She became a burnt out city, a city of dry ashes; but from these ashes there arose like a phoenix a new city of God—a free city, receiving all who will into the enjoyment of its freedom—wonderfully free, for she is above the conditions of space—no longer local, for wherever there is the setting forth of the Son of God and the unifying Eucharist, there is Jerusalem from above, freeing men, if they will, from the direst of all yokes, the yoke of sin.

"Which is the mother of us all." There is doubt whether we should retain the word "all," as it is not in most ancient authorities and versions; but it is absolutely true that the Church, the heavenly Jerusalem, is the mother of us all, if it be true, as the Apostle had said, "We are all the children of God by faith in Christ Jesus." The Church is the mother of all Christians, because by her doctrine, by her sacraments, by her ministry she bears us to God.

27. "For it is written, Rejoice thou barren that bearest not; break forth," &c. The barren that bears not signifies in the prophecy the captive Jerusalem, for a time desolate and a widow. She on her return became far more populous than she was before her captivity, when she was married to God. And so the heavenly Jerusalem, which existed in a measure in and under the earthly, but had few or no children, is now called upon to rejoice, and break forth into singing for the multitude of her offspring. The "many more" betokens the myriads of Christians—first in Jerusalem, then spread over the earth—which the Catholic Church has borne to Christ.

I cannot see that it is proper to bring in here the barrenness of

28 Now we, brethren, as Isaac was, are ¹the children of promise.

¹ Acts iii. 25.

Rom. ix. 8.

ch. iii. 29.

^k Gen. xxi. 9.

29 But as then ^khe that was born after the flesh persecuted him *that was born* after the Spirit,

¹ ch. v. 11. &

vi. 12.

¹ even so *it is* now.

28. "Now we, brethren." So N, A., C., E., K., L., P., most Cursives, Vulg., Syriac, Copt., Arm.; but B., D., F., G., d, e, g, Sah., read, "ye."

Sarah, for she was never desolate, and she and Agar had each one child.

28. "Now we, brethren, as Isaac was, are the children of promise." There is a difference of reading here, some MSS. reading "we," others "ye." But it makes little difference to the innermost sense. The converted Gentiles were the children of the promise to Abraham: "In thy seed shall all the nations of the earth (the Gentiles) be blessed;" but when Paul and his fellow Apostles and the elect Jews accepted Christ, they also became children of the promise; they received the promise of the Father; they received the promise of the new and better covenant (Jerem. xxxi. 33). They no longer rested on their circumcision and their carnal Passovers, but on their partaking of Christ—on the promises of God made to them in His Word and Sacraments.

29. "But as then he that was born after the flesh persecuted him," &c. I have noticed that the word translated "mocking" has no idea of ridiculing attached to it in the original, much less of persecution; but, in the glosses or legends of the Rabbis, Ishmael is supposed to have persecuted Isaac.

St. Paul thus, it appears, turns the traditions of the Judaizers against themselves.¹

And if they voluntarily put themselves into the place of Ishmael, refuse to believe in that Son Who would make them free indeed, and persecute those who take refuge in Him, they do the deeds of their proper typical ancestors; they become as the seed of the

¹ May I be permitted to suggest that Sarah may have had other reasons for resenting this playing, this מִצְחָק. If we follow the guidance of Gen. xxvi. 8 and xxxix. 17, it may have been something lewd or indecent. If we take the meaning of Exod. xxxii. 6, it may have been something idolatrous, as Ishmael's mother was an Egyptian.

30 Nevertheless what saith ^m the scripture? ⁿ Cast out the bondwoman and her son: for •the son of the ^m ch. iii. 8, 22. bondwoman shall not be heir with the son of the ⁿ Gen. xxi. 10, 12. freewoman. ^o John viii. 35.

31 So then, brethren, we are not children of

bondwoman, and will share her ejection from the true house and family of God, as the Apostle proceeds to say :

30. "Nevertheless what saith the scripture? Cast out the bondwoman and her son," &c. This was the request of Sarah to Abraham; but it was according to the express will of God, Who said to Abraham, "Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman . . . for in Isaac shall thy seed be called." (Gen. xxi. 12.)

The seed of the bondwoman—i.e., the Judaizers—were never, as far as we know, cast out of the Church as heretics, but, as I shall show, their error sprang not from ritualism, but from unbelief. Judaism and Faith in the Incarnation could not co-exist in the Catholic Church, and they did not. The errors against which St. Paul contended seem not to have been cast out, but to have cast themselves out of the Church. The errors, or supposed errors, of the mediæval Church could not, except by the most extreme perversity of language, be called Judaism or Judaizing. That the Body and Blood of Him Whom the Jews crucified was to be the spiritual Food of His people was not Judaizing, so far as I can see. Reliance upon self is an evil inherent in the human heart, and in its fruit of pride and self-sufficiency is particularly rife amongst those who claim the teaching of this Epistle as peculiarly their own.

31. "So then, brethren, we are not children of the bondwoman, but of the free." This is the re-assertion in another form of, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Both on the father's and on the mother's side we are free-born. We are children of God by faith in His Son. We are children of the Church, the New Jerusalem of whom Sarah was the type by the same faith. But let us take care that we value and assert our freedom, and let our watchword be, "Verily, verily, I say unto you, whosoever committeth sin is the servant of

^p John viii. 36. the bondwoman, ^p but of the free.
 ch. v. 1, 13.

sin, and the servant abideth not in the house for ever, but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed" (John viii. 34).

CHAP. V.

STAND fast therefore in ^a the liberty wherewith Christ hath made us free, and be not entangled again ^b with the yoke of bondage.

^a John viii. 32.

Rom. vi. 18.

¹ Pet. ii. 16.

^b Acts xv. 10.

ch. ii. 4. & iv. 9.

^c Acts xv. 1.

See Acts xvi. 3.

2 Behold, I Paul say unto you, that ^c if ye be circumcised, Christ shall profit you nothing.

1. Bishop Lightfoot has two pages of discussion respecting a considerable number of various interpretations. Revisers read, "With freedom did Christ set us free. Stand fast therefore." So also Professor Jowett. Bishop Ellicott seems to side mostly with Authorized.

1. "Stand fast therefore in the liberty wherewith Christ hath made us free," &c. There are various readings of this verse, some connecting it more closely with the last verses of the last chapter, but there is no real difference in the meaning.

"With that liberty (wherewith) Christ has made us free." "Stand fast, therefore, and be not entangled again with the yoke of bondage." What does he mean by "again"? Had they or some of them been proselytes before they became Christians? Or does he allude to that law under which all men are naturally? Cornelius à Lapide amalgamates both: "Olim servistis idolis et dæmonibus, cur iterum servire vultis non idolis, sed umbris, et crassis onerosisque cæremoniis legis Mosi?"

2. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

3. "For I testify," &c. These two verses are of unspeakable importance to the understanding of the whole scope of the Epistle,

3 For I testify again to every man that is circumcised,
^d that he is a debtor to do the whole law. ^d ch. iii. 10.

for they teach us that the argument of the Apostle is not upon a matter of ritual, but of faith. Nothing effectually cuts off from Christ except want of faith, and the Gentile, who after accepting the faith of Christ, the Eternal Son Incarnate, Crucified, Risen, and Ascended, and sealing that faith by receiving Baptism into the mystical Body; yet deliberately, and with the full consciousness of what he was doing, submitted to receive circumcision, expressed as far as a man could do, his disbelief in the Christ of the Gospel. For how could a man who really believed in the Son of God as the Mediator of the New Covenant, revert back to the Old? Christ was the Son over His own house; could a man really believe this, and put himself under Moses the servant? Circumcision was not one bit of ritual amongst many, but the God-ordained sign of a Covenant which God instituted till the New and better Covenant of His Son should take its place.

When, then, a baptized Gentile received circumcision, he deliberately expressed his conviction that a Baptism in which he had been buried and raised again with the Son of God, and had been joined mystically to One then ruling the universe at the right hand of God, must be supplemented by a ceremony which, though it had a moral significance, had no promise of grace—the promise of grace being attached to Baptism, the inaugurating rite of another order of things. And if he proceeded in his perverse course he would express his belief that the Eucharist in which he had been made to partake of the Living Bread must be supplemented by the eating of a dead lamb, which set forth the deliverance of a nation to which he did not belong from a mere carnal servitude. Well may the Apostle say, “If ye be circumcised Christ shall profit you nothing,” for your submission to it is a sign of your rooted unbelief in the whole system of salvation, introduced amongst us by no less a thing than the Incarnation.

3. “For I testify again to every man that is circumcised, that he is a debtor,” &c. Circumcision was the sign of submission to a covenant of works which of itself (apart from that grace which we would fairly hope, in some way unknown to us, corrects or supplies the defects of imperfect systems or ways of access to God), neces-

4 "Christ is become of no effect unto you, whosoever of
e Rom. ix. 31,
 32. ch. ii. 21. you are justified by the law; f ye are fallen from
f Heb. xii. 15. grace.

g Rom. viii. 24,
 25. 2 Tim. iv. 8. 5 For we through the Spirit g wait for the hope
 of righteousness by faith.

sarily culminated in a curse, as St. Paul had said (iii. 10): "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The Gentile Christian, then, who submitted to circumcision, ignored such a truth as "Christ has delivered us from the curse of the law, being made a curse for us," and invoked, as it were, the curse anew upon himself.

4. "Christ is become of no effect unto you, whosoever of you . . . fallen from grace." Ye are fallen from grace because ye have deliberately attempted to supplement a system every part of which is instinct with grace, derived from the Eternal Son, by another system, which had no promise of grace attached to it, and was a preparatory and imperfect system, the system of a mere human servant. Now such an act of retrogression was a real fall from grace in each one personally who thus fell. It arose from a turning of the mind from the glory of the Son of God, and from the Infinite Sufficiency of His work, and from the cleansing and comfort of the Holy Ghost, as things too bright for it. It was, in fact, a fall from the faith and from the love of Christ.

5. "For we through the Spirit wait for the hope of righteousness by faith." We, that is, we the true and consistent believers in contrast to the Judaizers. Through the "Spirit" means in or by the Holy Spirit—through the power of the Holy Spirit renewing us and helping our infirmities.

"By faith." Not by external rites or even moral duties, but by faith, the faith which enables us to lay hold upon, and cling to, the Son of God.

"Wait for the hope of righteousness." This is the emphatic part, for it is placed last, the order of the words in the verse being, "*ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.*"

What is the hope of righteousness? It may be the crown of righteousness, *i.e.*, the eternal reward of righteousness, which the Lord the Righteous Judge will give to His people in that day; or

6 For ^hin Jesus Christ neither circumcision availeth anything, nor uncircumcision; but ⁱfaith which worketh by love.

^h 1 Cor. vii. 19.
ch. iii. 28. & vi.
15. Col. iii. 11.
ⁱ 1 Thess. i. 3.
James ii. 18,
20, 22.

it may be the hope of perfecting of our righteousness here, the Christian always looking for and earnestly desiring a more perfect conformity to the mind and will of God.

6. "For in Jesus Christ neither circumcision availeth anything," &c. This is as if he said, "Supposing that a man be effectually in Christ, then it does not matter in the least whether, as myself, he was circumcised on the eighth day, or whether as any one of you, he has been converted out of heathenism to Christ, and has never received circumcision at all. The thing which avails is faith, and that not a dead barren faith, but one which worketh by love."

This, of course, is not for a moment to be taken as if St. Paul tacitly undid all that he had been before saying, respecting the apostacy involved in a Galatian receiving circumcision. He can only refer to those born Jews who like himself were circumcised in infancy. We have the best example of faith energizing by love in the example of the Apostle who wrote these words. If Christian faith is a spiritual hold on Christ—a living in Him and on Him—then if it be possible to be true of any man that Christ dwells in him, it was true of this Apostle; the motto of his life was "the love of Christ constraineth us." If love be shown by devotion to the loved one, then how wondrously St. Paul's faith energized by love. Much use has been made of this passage to show that in the matter of our justification faith cannot be alone. We shall some day wonder how such a question could ever have been raised. If faith could be incarnated or made into a person, and we were able to put to her the question, "Do you ever desire to be alone—in respect of any sinner that you have to save, is it good for you to be alone?" What would she say?

Much as I dislike Professor Jowett's mode of handling Holy Scripture, I cannot forbear making the following quotation out of his notes on this place. "There is no trace in the writings of St. Paul of the opposition of faith and love, which is found in Luther. Such an opposition did not exist in the language of Christ and His Apostles. It came from the Schools; Luther was driven to adopt it by the exigencies of controversy. At some point or other it was

7 Ye ^k did run well; ¹ || who did hinder you that ye should not obey the truth?

^k 1 Cor. ix. 24.

¹ ch. iii. 1.

|| Or, *who did drive you back.*

^m ch. i. 6.

8 This persuasion *cometh* not of him ^m that calleth you.

7. "The truth." So C., E., F., G., K., L., all Cursives; but without article in N, A., B.

necessary to draw a line between the Catholic and Reformed doctrine of Justification. Was it to include works as well as faith? but, if not, was love to be a co-efficient in the work of Justification? Luther felt this difficulty and tried to preserve the doctrine from the alloy of self-righteousness and external acts by the formula of "faith only."

"The necessity has passed away, and Christian feeling and the common sense of mankind find a truer reflection in the indefinite language of Scripture itself. Whether we say that we are justified by faith or by love (Luke vii. 47, 50), or by faith working by love, or by grace, or by the indwelling of Christ, or of the Spirit of God, the difference is one of words and not of things. For although these distinctions admit of being defined by logic, and have been made the basis of opposing systems of theology, the point of view in which the writers of Scripture regard them, is not that of difference but of sameness. The words of St. Paul are equally far removed from a protest against Protestant doctrine and against Catholic doctrine; they belong to another world."

7. "Ye did run well; who did hinder you that ye should not obey the truth?" "Ye were running well—on and after your conversion—ye ran the Christian race as if ye were determined to win the prize."

"Who did hinder you that ye should not obey the truth?" Here a personal hinderer, some leading heresiarch, seems to be pointed at. Note the term "obedience to the truth." The truth has not only to be believed, but to be obeyed. The Galatians would obey the truth of the Divine Nature of the Son of God, and the consequent all-sufficiency of His work, by keeping themselves apart from that system of bondage from which He died to deliver them.

8. "This persuasion cometh not of him that calleth you." By "him that calleth you" he means God, to Whose will the effectual

9 ⁿ A little leaven leaveneth the whole lump.

ⁿ 1 Cor. v. 6.

& xv. 33.

10 ^o I have confidence in you through the Lord,

^o 2 Cor. ii. 3.

that ye will be none otherwise minded: but ^p he

& viii. 22.

that troubleth you ^q shall bear his judgment, who-

^p ch. i. 7.

soever he be.

^q 2 Cor. x. 6.

11 ^r And I, brethren, if I yet preach circum-

^r ch. vi. 12.

calling of the believers is always referred (Rom. viii. 30; 1 Cor. i. 9, &c.).

9. "A little leaven leaveneth the whole lump." Here he seems to refer to the insignificant number of the Judaizers, but their perversion of the truth was, from some unaccountable reason, rapidly gaining ground, and this, no doubt, was owing to declension in the faith on the part of the Galatians. It has been supposed that the Apostle means that a yielding to the demands of the Judaizers on one point would soon involve a submission to all, but the former seems the more likely meaning.

10. "I have confidence in you through the Lord, that ye will be none otherwise minded." Here he seems to separate the great body of the Galatian Church from the few disturbers, the little leaven which threatened to poison the whole body.

"Through the Lord." I have very earnestly committed you to His safe keeping, and He has by His secret inspiration assured me that He will thus keep you.

"That ye will be none otherwise minded." That is, in no other mind than ye were in at the first.

"But he that troubleth you shall bear his burden, whosoever he be." "He that troubleth you." This again refers to some leading disturber of the peace of the Church.

"Shall bear his burden." Rather, his judgment or condemnation. This may mean he shall undergo his sentence at the judgment seat of Christ, unless he repent; or the Apostle may allude to some temporal judgment attending the excommunication of the offender, as in 1 Cor. v. 5, or in 1 Tim. i. 20.

11. "And I, brethren, if I yet preach circumcision, why do I yet suffer," &c. It appears from this that he had been accused of preaching circumcision, because, perhaps, he had caused his friend and fellow-helper, Timothy, to be circumcised, or because, as he writes to the Corinthians, "To the Jews he became a Jew, that he

^s 1 Cor. xv. 30.
ch. iv. 29. & vi.
17.

^t 1 Cor. i. 23.

^u Josh. vii. 25.

^v 1 Cor. v. 13.
ch. i. 8, 9.

^x Acts xv. 1,
2, 24.

cision, ^s why do I yet suffer persecution? then is
^t the offence of the cross ceased.

12 ^u I would they were even cut off ^x which
trouble you.

might gain the Jews." To this accusation he replies, that if he preached circumcision, the Jews would no longer persecute him, for they desired above all things the extension of Judaism, that they might glory in the flesh of the Gentiles.

"Then is the offence of the cross ceased." It appears that the Jews would tolerate anything; they would tolerate even that most obnoxious of stumbling-blocks, the preaching of the Cross, provided that those who were converted, were as far as possible made Jews by circumcision and keeping the law. Their passion was to bring all men under the same yoke as themselves.

12. "I would they were even cut off which trouble you." Most expositors, including Chrysostom and Theodoret, take this cutting off in the sense of making themselves eunuchs. It is as if he said, 'They trouble you by requiring you to make yourselves acceptable to God by cutting off the flesh of your foreskin. Let such troubles go further; let them become as the priests of Cybele, with whose mutilation ye are so familiar.' We cannot judge, of course, of the mode of speaking in those days, by that of our own, but such an interpretation seems exceedingly unlikely. It could not be said seriously by the Apostle, and yet he was not likely to speak as some trifling person would do who was in a pet, and did not regard the significance of the words he used. If he used the words sportively or jokingly, it is the only instance of his doing so. It has been said that the use of "even" (*καί*), looks to something abnormally severe and degrading, as castration would be.¹ But let us face the question, which would be the worst punishment in the eyes of the Apostle, to be mutilated, or to be cut off from the fellowship of Christ's Church? We cannot hesitate a moment about the

¹ Bishop Ellicott, I see, translates it, "I would that they would even cut themselves off (from you)." The verb *ἀποκόπτω* (in the middle) does not at all necessarily carry with it the sense of self-mutilation. In Aristotle's "Rhetoric" it is used to signify to break off with a thing in speaking, and in Xenophon of cutting off enemies' troops from an elevated post.

13 For, brethren, ye have been called unto liberty; only
¹ use not liberty for an occasion to the flesh, but
² by love serve one another.

¹ 1 Cor. viii. 9.

1 Pet. ii. 16.

2 Pet. ii. 19.

Jude 4.

² 1 Cor. ix. 19.

ch. vi. 2.

answer. If these Judaizers mutilated themselves, what good would it do to any soul? If they cut themselves off from the fellowship of the Church, their powers of hurting the souls of others would be immeasurably lessened, and the Apostle did not hesitate for a moment between choosing what was to their detriment and what was to the detriment of the flock of Christ.

“That trouble you.” The original means far more than troubling; it means subverting, or overthrowing. These Judaizers did not merely introduce a disturbing element into Christian doctrine. They made Christ Himself of none effect to those seduced by them.

A marked change comes over the mind of the Apostle at this point. Hitherto he has been contending for liberty, now he begins to contend for law. But what law? The law of the Spirit of life—the law of liberty—not the law of a carnal commandment, but the power of an endless life. (Heb. vii. 16.)

13. “For, brethren, ye have been called unto liberty.” Liberty from the yoke of mere law—of a dead commandment which carried no life along with it,—the liberty of the Spirit of God that we should serve God in the newness of the Spirit, and not in the oldness of the letter. (Rom. vii. 6.) But do not abuse this liberty, nay, rather understand aright its nature. It is liberty not to grovel in lust, but to soar up to God. It is liberty to be led, not by what is lowest in your nature, but by what is highest. It is liberty to those who feel that that which degrades them is a burden, and who desire to be free from the bondage of corruption, and to enjoy the glorious liberty of the children of God.

“Only use not liberty for an occasion to the flesh, but by love serve one another.” “What is the meaning of *Use not liberty for an occasion of the flesh*? Christ hath delivered us, he says, from the yoke of bondage. He hath left us free to act as we will, not that we may use our liberty for evil, but that we may have ground for receiving a higher reward, advancing to a higher philosophy. Lest anyone should suspect, from his calling the law over and over again a yoke of bondage, and grace a deliverance from the curse, that his

14 For ^aall the law is fulfilled in one word, *even* in this ;

^a Matt. vii. 12.

& xxii. 40.

Jam. ii. 8.

^b Lev. xix. 18.

Matt. xxii. 39.

Rom. xiii. 8, 9.

^b Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

object in enjoining an abandonment of the law was that one might live lawlessly, he corrects this notion and states his object to be, not that our course of life might be lawless, but that our philosophy might surpass the law. For the bonds of the law are broken, and I say this not that our standard may be lowered, but that it may be exalted." Chrysostom.

"By love serve one another." The glory of every intelligent creature is service—ministering to the wants and necessities, the temporal and spiritual benefits of others. In fact, in this all creatures imitate the Divine Being, Who ceaselessly works for the good of all. That we should be at liberty not to serve one another, means that we should be at liberty not to be like God. But we serve not by mere command, but by love. Mere command cannot define a thousandth part of the things in which we can serve one another. Love, on the contrary, makes us look out for all possible means of doing good to our fellow creatures.

14. "For all the law is fulfilled in one word, *even* in this ; Thou shalt love," &c. St. Paul reproduces this almost in the same words in Rom. xiii. 9. The reader should notice how, in both these places, the latter table of the law is laid stress upon as being all included in the Second Great Commandment. We should suppose that he would have emphasized the keeping of the first table, but he does not. He does the contrary. He ignores the first table and he insists upon the second. Why is this? Because the first command of God is now not to believe in His mere numerical Unity, but to believe in His Son as much as in Himself. And there may be one or two other reasons which I shall not specify.

15. "But if ye bite and devour one another, take heed that ye be not consumed," &c. This caution seems to be thrown in without particular connection with what has gone before. It seems to teach us that the decline of the Galatians from the faith was owing to party divisions, or to internal feuds, and decline in the faith is sure to arise from want of strict attention to the Christian walk and conversation.

16 *This* I say then, ° Walk in the Spirit, and
 || ye shall not fulfil the lust of the flesh.

° Rom. vi. 12.
 & viii. 1, 4, 12.
 & xiii. 14. ver.
 25. 1 Pet. ii.
 11.

|| Or, *fulfil* not.

16, 17, 18. “ This I say then, Walk in the Spirit, and ye shall not fulfil,” &c. For the first time in the writing of this Epistle, the Apostle begins to divide his converts into two classes, those who were fulfilling the lusts of the flesh, and those who were bearing the fruits of the Spirit.

This place is to be very carefully and very prayerfully noticed and considered. It teaches how utterly wrong, how wicked it is to impute to this Apostle the slightest taint, the shadow of a shade, of Antinomianism; for here we have the Apostle telling us why he repudiated the law as a means of Justification. He repudiated it, because it was not sufficient to cleanse the soul so that it should be pure even as Christ is pure. He repudiated it because it was not able of itself to bless the soul with the first blessings of Christ—the blessings of the Beatitudes. It could not impart to men poverty of spirit, godly sorrow, meekness, hunger after righteousness, a merciful, pure, peace-making spirit. And so if men were to be conformed to the image of the Only Begotten, they must seek it, not by a dead letter, but by a living Spirit, which Spirit was made theirs, and shed on them abundantly, if they would receive Him and retain Him.

16. “ This I say then, Walk in the Spirit, and ye shall not fulfil,” &c. The Spirit is not a gift to be received once for all, but He is to be continually and continuously “ walked in.” Just as the truth has to be walked in, and love has to be walked in, and the light has to be walked in, so the Spirit of God has to be walked in. The Apostle here takes it for granted that Christians, even such imperfect ones as these Galatians, were, in a sense, in the Spirit. He never divides his converts into those who have, and those who have not had the Spirit. He takes it for granted that they are all the children of God by faith in Jesus Christ, for “ as many of them as had been baptized into Christ had put on Christ,” and on this he would build them. What walking in the Spirit implies we shall see in verse 25.

“ And ye shall not fulfil the lust of the flesh.” Is this to be taken as a precept or a promise? “ Fulfil ye not,” or “ Ye shall not fulfil ”? In all probability the latter. If men are “ in the

17 For ^dthe flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: ^eso that ye cannot do the things that ye would.

^d Rom. vii. 23.
& viii. 6, 7.

^e Rom. vii. 15,
19.

^f Rom. vi. 14.
& viii. 2.

18 But ^fif ye be led of the Spirit, ye are not under the law.

Spirit," they are in a different state to what those are in who are only in the flesh. They are in a state of exaltation, of power, of freedom of will, to choose what is above rather than what is beneath.

17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh," &c. Here we have the repetition, in few words, of what the Apostle draws out at length in the account of the conflict described in Rom. vii.

"The flesh lusteth against the Spirit." It craves indulgences which the Spirit forbids.

"And the Spirit against the flesh." The Spirit earnestly desires holy and heavenly things which the flesh is unequal to compass, and turns from with dislike. The Spirit, for instance, would pray evermore, but the flesh is not equal to this, and very soon grows weary and is distracted, and causes the mind to wander, and the holy desires to flag.

"And these are contrary the one to the other: so that ye cannot do." At present, till the flesh is renewed, they are contrary, for the Apostle says, "I know that in me," that is, in my flesh, "there dwelleth no good thing."

"So that ye cannot do the things that ye would." This does not mean for a moment, Ye yield yourselves to the flesh, and are taken captive by it—ye yourselves faintly resisting and allowing yourselves to be overcome: but it means, Ye desire earnestly to serve and please God to the uttermost, as with the service of an angel, but ye are unable because the flesh weighs down the spirit, and clogs its upward aspirations, according to the words of the Lord, "The spirit indeed is willing, but the flesh is weak" (Matth. xxvi. 41).

18. "But if ye be led of the Spirit, ye are not under the law." The reader will remember Rom. viii. 14, "As many as are led by

19 Now [§] the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

§ 1 Cor. iii. 3.
Ephes. v. 3.
Col. iii. 5.
James iii. 14,
15.

19. "Adultery, fornication." So D., E., F., G., K., L., N., most Cursives, Goth., Arm.; but N, A., B., C., P., 17, 47, 57, Vulg., Copt., Syriac, Æth., omit "Adultery."

the Spirit of God, they are the sons of God." And if sons then not slaves, then not under bondage.

"Ye are not under (the) law." This may mean, "Ye are not under the curse, ye are not under the condemnation of the law;" but may it not rather mean, "Ye are not under the law, for ye are above it"? Your own spirit requires of you far more than the law requires, as we shall soon see when we consider the works of the flesh and the fruits of the Spirit. Thus Chrysostom: "He that hath the Spirit as he ought, quenches thereby every evil desire, and when released from such he needs no help from the law, but is exalted far above its precepts."

19, 20, 21. "Now the works of the flesh are manifest, which are these . . . not inherit the kingdom of God." Abstinence from the evil things enumerated in this list of the sins of the flesh goes far beyond the literal requirements of the decalogue. Adultery is forbidden in the ten commandments, but notwithstanding this, concubines seem to have been permitted, and divorce was allowable, and there is no specific mention of other sins of uncleanness: idolatry, of course, is forbidden, and in other parts of the book of the law, witchcraft; but hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, are not formally included under the sixth commandment, and there is no mention of drunkenness and revelling. If it be objected that, in saying this, I lay too much stress on the non-requirements of the letter of the law, I ask the reader to remember that the law was "letter,"—letter written and engraven on stones (2 Cor. iii. 7), and that the writing and engraving on the heart was in the Messianic future (Jerem. xxxi. 31).

Before considering the real meaning of some of these evil things, I would particularly draw attention to the fact that, in the matter of the prohibition of what is evil, these three verses of this Evangelical epistle go far far beyond the prohibitions of the decalogue in number and intensity. So that, so far as law is the forbidding of sin and evil, here was a law far more searching, far more exacting,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

far more contrary to flesh and blood, far more contrary to the liberty which some men claim, than any which preceded it. And let this, too, be remembered, that for some reason, in its entirety known only to God, the decalogue had no future penalty attached to it, whereas this list of sins has attached to it the severest penalty that can be inflicted on an immortal being: "They who do such things shall not inherit the kingdom of God."

Are we then to take this list of works of the flesh and tear it out of its context, and make it into a law of itself, and by itself? No, not for a moment. All the teaching of this Epistle respecting Grace and Sonship must precede it. Such prohibitions could not for a moment be imposed on unaided human nature. They are the outcome of grace. They postulate a law, or rather a system, which can give life; they postulate the Incarnation, and the New Nature, and the Divine-implemented Life. They postulate Sacraments, and the very High Grace of Union in a Crucified and Risen Son of God imparted in them.

We have now to draw attention to various meanings, or shades of meaning, attached to these words.

Adultery is omitted by some editors after many ancient authorities; but it is coupled with fornication by the Lord in Matth. xv. 19, "Out of the heart proceed evil thoughts, murders, adulteries, fornication," &c.

"Uncleanness, lasciviousness." The first of these probably alludes to forms of private or secret uncleanness, the second to open wantonness. Idolatry probably follows on here, because its forms were so associated with lewdness and profligacy.

"Witchcraft" (*φάρμακεία*, Vulg. *veneficia*) or *φάρμακον*, signified once herbs used for enchantments, and so it got to signify enchantment itself. Whatever view we take of witchcraft, whether as real intercourse with evil spirits, or only the pretence of such intercourse, it was equally wicked. The assumption of such intercourse for purposes of deceit and gain was a very great crime.

"Strife, seditions, heresies," translated by Revisers, "factions, divisions, heresies." These are incident upon the popular government of the Church, *i.e.*, its government by assemblies popularly

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that ^hthey which do such things shall not inherit the kingdom of God.

^h 1 Cor. vi. 9.
Ephes. v. 5.
Col. iii. 6.
Rev. xxii. 15.

21. "Envyings, murders." So A., C., D., E., F., G., K., L., P., most Cursives, Itala, Vulg., Syriac, Copt., Arm., Æth., Goth.; but N, B., 17, 33, 35, 57, 73, omit "murders."

elected, and governing by a majority on show of hands. They are also incident to a state in which there are divisions upon points of doctrine or ritual. Now Church assemblies are not only lawful but necessary, and what those who are engaged in them have to do, is to see that divisions of opinion do not engender these sins and offences. Discussions on most important matters can be carried on in the spirit of love, and under self-control, and by the help of God's Spirit they must be. Let the reader notice how many of these which are called "works of the flesh" have their seat in the mind and spirit, and yet the Apostle ranks them as "works of the flesh," because they are the works of the old man, whose seat is in the flesh, and of the soul or mind which borders closely upon it.

"Of the which I tell you before, as I have also told you in times past." "Of which I forewarn you (now) as I did forewarn you when I first preached to you."

"That they which do such things shall not inherit the kingdom of God." The kingdom of God is entered into and possessed here in this life, and yet its final development at the coming of the Lord is a matter of inheritance. This is one of those numerous places which assure us that the judgment hereafter will be according to works: and a large part of these works consists in the cleansing of the soul—purging or purifying it—that the man be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work (2 Tim. ii. 21). And from what are such excluded? It may be needful merely to say from the presence of Christ, "Depart from me, I never knew you, all ye that work iniquity."

22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness," &c. How is it that he calls what comes from the flesh "works," but what comes from the Spirit "fruits"? Because in almost all cases in which "fruit" is mentioned it is supposed to

ⁱ John xv. 2.
Ephes. v. 9.

22 But ⁱ the fruit of the Spirit is love, joy,

be good fruit. Thus "the fruit of the Spirit is in all goodness and righteousness, and truth," Ephes. v. 9 (see also John xii. 24; xv. 2, 5, 16; Rom. vi. 21, 22; Phil. iv. 17; James iii. 18). On the other hand, the works of darkness are called "the unfruitful works of darkness" (Ephes. v. 11).

"Love." What is this love? It must be "the love of God which is shed abroad in our hearts by the Holy Ghost," as well as the love of the brethren. St. John makes it a test of our having passed from death unto life that we "love the brethren" (1 John iii. 14).

"Joy." The Christian is commanded to rejoice in God, or in the Lord. "Rejoice in the Lord alway, and again I say rejoice" (Phil. iv. 4). But joy cannot be produced by a command. It is not a thing to be ordered to come and it comes. It must spring from a clear conscience, a conscience cleansed by the Blood of Christ (see Hebrews ix. 14). It must spring from a realization of the Atonement (Rom. v. 11). There are two other things also which are expressly revealed for our joy; one is the truth of union with Christ; thus in John xv., having set forth the parable of the vine and the branches,—containing such words as, "If a man abide not in me, he is cast forth as a brand." "Herein is my Father glorified that ye bear much fruit." "If ye keep my commandments ye shall abide in my love"—the Lord concludes with, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

The second thing is the realization of the Incarnation. In his first Epistle St. John writes the deepest truth respecting the Incarnation, "that our hands have handled of the word of life," "that eternal life which was with the Father, and was manifested unto us," and he concludes with "these things write we unto you, that your joy may be full."

This fruit of the Spirit is sometimes very perplexing. In a long ministry I have known some to have it, or rather to boast of it, who have, if the New Testament is to be believed, no business whatsoever to have it; men living directly contrary to the clearest precepts of purity, and honesty, and charity; and I have known some who have lived most pure, self-denying, Christ-loving lives,

peace, longsuffering, ^k gentleness, ^l goodness, ^m faith,

^k Col. iii. 12.
^l James iii. 17.
^m Rom. xv. 14.
^m 1 Cor. xiii.
 7.

who have but faintly enjoyed it. The boastful profession of joy is by no means a proof of sincerity even. I knew well one who never sent me or anybody else a letter but there was a leaflet in it asking some question as "Are you rejoicing?" "Are you at peace?" &c., who, when I came to close questioning with him, confessed to me that he seldom, very seldom, himself realized the things about which he sent questions in all directions.

The Eucharist also, if in It we receive anything great enough to correspond with such great words as the Body and Blood of Christ, ought to work in us joy. I have heard of priests who, whilst celebrating the Eucharist, were so overpowered with their feelings that they were scarcely able to get through the service, and can joy be embodied in deeper and higher words than at its conclusion? "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. . . . Thou only art holy—thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

"Peace." Most probably here, as in many places in the Apostolical Epistles, it signifies peace among ourselves, peace amongst the members of the mystical body, "endeavouring to keep the unity of the Spirit in the bond of peace." Here it seems opposed to the much longer list of its opposites in the previous list, "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings." Still peace with God and peace with our brethren seem, when each of them is properly understood and realized, inseparable. Must we not apply to peace the words which St. John applies to love, "He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?"

"Long-suffering." In a world of contradictions and provocations like this, if there is to be peace, there must be much forbearance, and if there is to be forbearance, there must be kindness both of heart and demeanour, that is "gentleness" and "goodness."

"Faith." There is considerable difficulty respecting this Christian grace, as to whether it is the faith which apprehends God, and Christ, and the Atonement, and Resurrection, or whether it be faith in the sense of good faith, *i.e.*, fidelity, adherence to one's

23 Meekness, temperance : "against such there is no

ⁿ 1 Tim. i. 9. law.

° Rom. vi. 6.

Δ xiii. 14.

ε. i. ii. 20.

1 Pet. ii. 11.

|| Or, *passions*.

24 And they that are Christ's ° have crucified the flesh with the || affections and lusts.

24. "They that are Christ's." Some MSS. add Jesus, "Jesus Christ's."

word and promise, truthfulness and trustfulness. The objection to the first explanation is that it comes so far down in the list, whereas in the Christian scheme of doctrine it comes first, or at least, next to repentance ("Repent ye, and believe the Gospel." "Repentance towards God and faith towards our Lord Jesus Christ,") but the truth is that St. Paul in giving lists of Christian virtues, by no means always puts faith in the first place. Thus in 2 Tim. ii. 22, he mentions "righteousness, faith, charity, peace," putting faith the second (so also 2 Thess. ii. 13; 1 Tim. iv. 12; 1 Tim. vi. 11, &c.) He was not so much the slave of a modern system as many suppose him to have been.

"Meekness." Thus in the Beatitudes, "Blessed are the meek," and the first is akin to it, "Blessed are the poor in spirit." It is very remarkable how both the Lord and His servant put altogether in the background what we may call, though in no invidious sense, the self-asserting virtues, such as fortitude, courage, public spirit, patriotism; and rightly, for some of these are merely constitutional, and win the applause of the world, and all have been practised by men of immoral lives, whereas all the Christian graces mentioned here are not of the world. They are some of them contrary to the opinions and maxims of the world. Some of them are despised by the world, and yet they are the first features in the example of Christ.

"Against such there is no law." Why should he interject this? How can there be law against virtues such as these? It is not improbable that he has in his mind the fact that all the evil things in the list of works of the flesh are against law, and that any law proceeding from God, either directly or indirectly, is against them. It has been said that he means that they are out of the domain of law, but surely they are within the domain of the "law of the spirit of life in Christ Jesus."

24. "And they that are Christ's have crucified the flesh with," &c. Bishop Ellicott, and apparently Bishop Lightfoot, refer this to

25 ^p If we live in the Spirit, let us also walk in the Spirit. p Rom. viii.
4, 5. ver. 16.

25. "If we live in the Spirit." "If we live by the Spirit," Revisers.

Christian Baptism, as in Rom. vi. 3, "Baptized into the death of Christ . . . knowing this, that our old man is crucified with him;" but the grace and power which is given then must constantly be stirred up through all after life, or our first crucifixion will only add to our condemnation. This concupiscence, or evil lust, Christians "crucify," that is, they painfully repress and mortify it, after the manner of Christ's crucifixion. Crucifixion is a most painful and lingering death. We cannot hope to crucify and kill our old man in a moment, but no matter how painful it is to self we must crucify it.

I need not call the reader's attention to the teaching of this verse. How very narrow it seems to make the way of life. What should we say to it? We must rather say to God in well-known words, "Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed Will."¹

25. "If we live in the Spirit, let us also walk in the Spirit." What is the distinction implied here between living in the Spirit, and walking in the Spirit? must not all they who live in the Spirit also walk in the Spirit? It seems not. Christianity, especially in its concrete form in the Church, is the habitation of the Spirit. The Church is, as it were, the body of which the soul is the Spirit of God. "There is one Body, and one Spirit." "The manifestation of the Spirit is given to every man to profit withal" (1 Corinth. xii. 7). If a man profits by the Divine Gift, then he walks in the Spirit. If we are members of the Church of Christ we live in the Spirit; and we walk in the Spirit when we take every means of increasing within us the gift of the Spirit—when we court His in-dwelling by prayer for Him, by fearing to grieve Him, by using carefully all the means of grace, by purifying ourselves, by cultivating love, and peace, and righteousness.

¹ "Quasi diceret: Christianus Christum intuens pro suis peccatis crucifixum, carnem suam suamque vitiatam naturam crucifigit, ut sicut Christus summo cum dolore mortuus est pro peccatis nostris; ita non sine dolore moriatur in nobis peccatum" (Bernardine à Piconio).

26 ^a Let us not be desirous of vain glory, provoking one another, envying one another.

^a Phil. ii. 3.

26. "Let us not be desirous of vain glory, provoking one another," &c. This takes up the warning of verse 15, "If ye bite and devour one another." Evidently their heresies had been fostered by their divisions. If they had kept the unity of the Spirit in the bond of peace, there would not have been such opportunity for the enemy to sow tares.

CHAP. VI.

^a Rom. xiv. 1.
& xv. 1. Heb.
xii. 13. James
v. 19.

|| Or, *although*.

^b 1 Cor. ii. 15.
& iii. 1.

^c 1 Cor. iv. 21.
² Thess. iii. 15.
² Tim. ii. 25.

^d 1 Cor. vii.
5. & x. 12.

BRETHREN, ^a || if a man be overtaken in a fault, ye ^b which are spiritual, restore such an one ^c in the spirit of meekness; considering thyself, ^d lest thou also be tempted.

1. "Brethren, if a man be overtaken in a fault, ye which are spiritual," &c. Some differences of translation (very slight) have been suggested, but some leading grammatical commentators agree with Authorized; however, the words, 'even if' (*ἐὰν καὶ*) have to be noticed, and they are best explained by reference to the preceding verses, "Let us walk in the Spirit in all charity and forbearance, let us not be desirous of vain glory . . . and even if a brother be overtaken in some fault or sin, let us not entertain any uncharitable satisfaction at his fall, but at once restore such an one in the spirit of meekness, considering," &c.

"Ye which are spiritual." There is a difference here as to whether this means spiritual persons, *i.e.*, persons led by the Spirit, or those holding spiritual offices. It would seem to require a special gift of the Spirit to restore the penitent in such a way as to reassure him of God's favour without condoning his sin, and such a gift seems especially to belong to the pastorate (Ephes. iv.

2 ^e Bear ye one another's burdens, and so fulfil
 the law of Christ.

• Rom. xv. 1.
 ch. v. 13.
 1 Thess. v. 14.
 f John xiii. 13,
 14, 15, 34. &
 xv. 12. James
 ii. 8. 1 John
 iv. 21.

11). But I think that the words must be taken more largely. It is the duty and privilege of every true Christian to give spiritual advice to his weak and erring brother; and this at once, and privately, before it is known to the Church [see notes on St. Matth. xviii. 15, page 268]. And this is what St. Paul here, I think, contemplates, but such a spiritual adviser will, if he has common sense, remember that there are probably persons far more experienced than himself in dealing with the restoration of the fallen, and he will seek the advice of such.¹

“Considering thyself, lest thou also be tempted.” He will remember that he and the lapsed sinner have the same fallen nature, and that if God withholds His grace, he may fall into the same sin.

2. “Bear ye one another's burdens, and so fulfil the law of Christ.” What burdens? both temporal and spiritual—burdens of want and penury by generous assistance; burdens of sorrow, by sympathy and consolation; burdens of sin by the application of the promises of the Gospel; burdens of doubt by the communication to them, if possible, of your own clear faith.

“And so fulfil the law of Christ.” The law of Christ may mean “love one another,” and this Christ has bidden us fulfil to the uttermost when He added, “as I have loved you”; but it may allude with especial reference to Christ bearing burdens as set forth in the words of Isaiah, cited in Matth. viii. 17, “Himself took our infirmities and bare our sicknesses.” Bishop Lightfoot seems to think that St. Paul spoke somewhat ironically when he says, “Bear ye one another's burdens.” “If ye must needs impose burdens on yourselves, let them be the burdens of mutual sympathy. If ye must needs observe a *law*, let it be the law of Christ.” But St. Paul did not regard law as a thing to be, if possible, ignored and avoided, for he says, “the law is holy,” and “the

¹ Some commentators, as Cornelius à Lapide and Bernardine à Piconio, seem to consider that “overtaken in any fault” means falling into Judaism or into the heresy of the Judaisers; but this is unlikely, for it is in the original “in any fault,” ἐν τινι παραπτώματι

3 For ^g if a man think himself to be something, when ^h he

^g Rom. xii. 3.

¹ Cor. viii. 2.

^{ch.} ii. 6.

^h 2 Cor. iii. 5.

& xii. 11.

ⁱ 1 Cor. xi. 28.

² Cor. xiii. 5.

^k See Luke

xviii. 11.

is nothing, he deceiveth himself.

4 But ⁱ let every man prove his own work, and then shall he have rejoicing in himself alone, and ^k not in another.

law is spiritual," and "We know that the law is good if a man use it lawfully," Rom. vii. 12-14, 1 Tim. i. 8. It is not to be mentioned in the matter of justification, but "law," the law of God, that is, the will of God, made known to His creatures, is their guidance as to all moral conduct.

3. "For if a man think himself to be something, when he is nothing," &c. That within us which most of all opposes charity and sympathy is pride. The more a man thinks of himself the less he will think of others in the way of assisting them. Pride is the most selfish of passions.

"When he is nothing." "He that thinks himself to be something," says Chrysostom, "is nothing, and exhibits at the outset a proof of his worthlessness by such a disposition." Let the reader remember the words of the Lord to the Church of Laodicea, "Because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked" (Rev. iii. 17).

4. "But let every man prove his own work, and then shall he have rejoicing," &c. Let every man prove, *i.e.*, try, test, his own work. Chrysostom's commentary is very good. "If thou hast performed a good action, consider whether it was not from vain glory, or through necessity, or malevolence, or with hypocrisy, or from some other human motive. For as gold appears to be bright before it is placed in the furnace, but when committed thereto it is closely scorched and proved by the fire, and all that is spurious is separated from what is genuine, so too our works, if diligently examined, will be distinctly made manifest, and we shall perceive that we have exposed ourselves to much censure."

"And not in another." A man has rejoicing in another when the fancied inferiority of the man with whom he compares himself is made by him (the boaster) a means of exalting himself. This would not be if he rigorously tested his own principles of action by the word of God and the example of Christ.

5 For ¹every man shall bear his own burden.

¹ Rom. ii. 6.

¹ Cor. iii. 8.

^m Rom. xv.

^{27.} ¹ Cor. ix.

11, 14.

6 ^m Let him that is taught in the word communicate unto him that teacheth in all good things.

5. "For every man shall bear his own burden." This and what follows (verses 6, 7, 8, 9), is a very important and noticeable statement as coming at the end of such an Epistle as this. It assures us that nothing which St. Paul has written respecting Justification by faith, and the impotency of the law and Christian freedom, is for one moment to be taken as setting aside, in the case of any Christian soul, the just and righteous yet most merciful judgment of God at the last day. It is paralleled by "Every man shall receive his own reward according to his own labour" (1 Cor. iii. 8), and "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body" (2 Cor. v. 10).

Now what is this burden? Is it a man's soul, or his personality, or his gifts of grace? We may say that it is his responsibility—his being accountable for all the gifts, whether of nature or of grace, which God has given to him. For this is his burden which God has laid upon him, and none can share it with him. But has not Christ taken all this burden upon Himself? No. For in the extremest point of all, the Crucifixion of Christ, Christ has not been crucified for a man so that he should be excused from crucifying his flesh with its affections and lusts.

It is a great paradox. Christ has borne the burden of all men. He himself bare our sins in His own body on the tree; but for what purpose? "that we being dead to sin should live unto righteousness." Here is the burden, that all for whom He died should "live unto righteousness." This is the burden under which so many remove their shoulders and would fain plead the teaching of this Epistle, but St. Paul writes here as he has written many times elsewhere, "Every man shall bear his own burden."

6. "Let him that is taught in the word communicate unto him that teacheth," &c. It would seem from this that teachers, as a rule, devoted all their time to their occupation, and had to be maintained by others.

The precept, in one shape or another, is constantly repeated in

n 1 Cor. vi. 9.
& xv. 33.
o Job xiii. 9.
p Luke xvi.
25. Rom. ii.
6. 2 Cor.
ix. 6.

7 ⁿ Be not deceived; ° God is not mocked: for
^p whatsoever a man soweth, that shall he also
reap.

St. Paul's Epistles. Thus with reference to his own right of maintenance, in 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This Apostolical direction will have to be very seriously impressed upon members of the Church of England. There are a vast number of parochial cures—and they are increasing in number—which do not afford a maintenance, even in decent poverty, to those who serve them, and so they who present to them have to go a-begging among men of private means to get them supplied. Now the plain duty of all Christians is to support the pastorate. If through any richness of the endowment they seem to be excused the performance of this duty, the money so saved by each person should be given to the maintenance of the Church in poor and populous towns and cities, for none are in the sight of God exempted from this duty.

7. "Be not deceived; God is not mocked," &c. I do not think that it is well to attempt to establish any specific connection between the verses of this concluding chapter. One thing suggested another to the Apostle's mind. The "communication in all good things" of the last verse suggests that benevolence and almsgiving can be made by God's grace sowings to the Spirit, which will become at the last day fruit which may abound to our account.

"God is not mocked." He is not mocked with any pretence of sowing to the Spirit where there is no reality. He is not mocked with good words, such as "be ye warmed and filled," which are not followed by the giving of things which are needful to the body. He is not mocked by a man of means putting the veriest trifle into the alms-bag, when, without any self-denial, he might give gold. He is not mocked by the semblance of prayer when the heart lifts not up a single desire to God. St. Paul seems to have had in his mind certain words contained in the book of Job, "They that plow iniquity and sow wickedness, reap the same" (iv. 8). St. Paul expands this idea in Rom. ii. 6, "The righteous judgment of God, who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and

8 ^a For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And ^r let us not be weary in well doing: for in due season we shall reap, ^s if we faint not.

10 ^t As we have therefore opportunity, ^u let us

honour, and immortality, eternal life . . . but indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," &c.

8. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that," &c. Taken in connection with verse 6, and with what follows in verses 9 and 10, an important lesson is taught. We generally associate sowing to the flesh with what are called fleshly sins, self-indulgence, gluttony, drunkenness, &c., and we generally associate sowing to the spirit with spiritual exercises, such as prayer, praise, Eucharists; but here by sowing to the flesh, St. Paul especially has in his mind niggardliness, avarice, withholding that which is due to the claims of charity; and by sowing to the Spirit he means liberality, generosity, Christian consideration for the wants of others, and above all liberal contribution to the needs of the Church in the persons of her ministers.

9. "And let us not be weary in well-doing, for in due season we shall reap," &c. Let us not be tired of praying, of visiting and comforting the poor and afflicted, let us not be tired of contributing to the needs of those who instruct us in the Lord, let us not be weary of warning the unruly, comforting the feeble minded, supporting the weak, and being patient towards all men.

"For in due season we shall reap, if we faint not." The due season is the Second Coming of the Lord. "Henceforth," the Apostle says, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day,"—not the day of death, but the day of His appearing.

10. "As we have therefore opportunity, let us do good unto all men." What is this "opportunity"? It may be an opportunity afforded by the providence of God. One in want or sorrow is thrown in our way—we must seize the opportunity as if it came

^q Job iv. 8.
^r Prov. xi. 18.
 & xxii. 8.
^s Hos. viii. 7.
 & x. 12. Rom.
 viii. 13. James
 iii. 18.
^t 1 Cor. xv.
 58. 2 Thess.
 iii. 13.
^u Matt. xxiv.
 13. Hebr. iii.
 6, 14. & x. 36.
 & xii. 3, 5.
 Rev. ii. 10.
^v John ix. 4.
 & xii. 35.
^w 1 Thess. v.
 15. 1 Tim.
 vi. 18. Tit.
 iii. 8.

do good unto all *men*, especially unto them who are of ^x the

household of faith.

^x Ephes. ii.
19. Hebr.
iii. 6.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, ^y they constrain you to be circumcised ;

^y ch. ii. 3, 14.

^z only lest they should ^a suffer persecution for the cross of Christ.

^z Phil. iii. 18.

^a ch. v. 11.

11. "How large a letter." Rather, "with what large letters." See below.

from the hand of God, to relieve him or comfort him ; or as Chrysostom seems to explain it, it may be the present time of our life. "As it is not always in our power to sow, so neither is it to show mercy ; but when we have been carried hence, though we may desire it a thousand times, we shall be able to effect nothing more. To this argument of ours the ten virgins bear witness, who although they wished it ever so much, yet were shut out by the Bridegroom because they brought with them no bountiful charity."

"To all men, especially unto them who are of the household of faith." They were not to confine their deeds of mercy to their Christian brethren, but extend them to the unconverted heathen. There is a remarkable passage parallel to this in the matter of God's active care for all men. "The living God, Who is the Saviour of *all* men, specially of those that believe" (1 Tim. iv. 10).

"The household of faith," *i.e.*, the household of the faith (τῆς πίστεως). Those who are one in the One Lord, the one Faith, the one Baptism.

11. "Ye see how large a letter I have written unto you, with mine own hand." Rather, "with what large letters." The Greek cannot mean "how large a letter I have written." The meaning most probably is, "Ye see how the very letters of this epistle are formed with boldness and of a size which betokens that there should be no misunderstanding respecting my meaning." (See quotation from Theodore of Mopsuestia in Bishop Lightfoot.)

12. "As many as desire to make a fair shew in the flesh, they constrain," &c. The most probable meaning of this verse is to be got by taking into due consideration the last clause of the next

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 ^b But God forbid that I should glory, save ^b Phil. iii. 3, 7, 8.

13. "Who are circumcised." Some (B., L., fifty Cursives) read, "who have been circumcised."

verse, "that they may glory in your flesh." If a Galatian Christian was circumcised he might be considered, to all intents and purposes, a proselyte to Judaism. Now this was very dear to the heart of the Pharisaic Jews. They "compassed sea and land to make one proselyte." The Judaizing party then thought to mitigate the ill-feeling and consequent persecution on the part of the unbelieving Jews, by boasting of the numbers they brought over to Judaism, and the proof of this was their circumcision.

Their desire to make "a fair show in the flesh" does not mean so much "to make a pretentious display of their religion in outward ordinances" (Lightfoot), as to make a display of the numbers they added to the roll of the chosen people.

13. "For neither they themselves who are circumcised keep the law." None could keep the law in its entirety. Not even a Jew of Jerusalem could keep the whole law, much less a Gentile of an inland country like Galatia. How could he go up to Jerusalem three times a year to keep the feasts? How could he offer sacrifices which were only lawful at the one altar in Jerusalem?

"But desire to have you circumcised that they may glory in your flesh." That they may glory in you as now belonging, so far as Gentiles can, to Israel after the flesh. This sinful ambition is not extinct. When Churches and Christian bodies in this our day publish the numbers of their members or converts, or, still worse, the number of their communicants, do they not imitate these proselytizing Judaizers? Our ambition should be, not to increase the number of communicants, but the number of those who in communicating discern the Lord's Body.

14. "But God forbid that I should glory save in the cross of our Lord," &c. The Judaizers were ashamed of the cross, *i.e.*, of the Death to which the Messiah was put; but St. Paul gloried in it, and desired to glory in naught else. To him, it was the power of God to attract all hearts, to crucify all sins; it exhibited God as conquering all evil by Himself undergoing the extremity of evil.

in the cross of our Lord Jesus Christ, || by whom the world

|| Or, *whereby*. is ^c crucified unto me, and I unto the world.

^c Rom. vi. 6.
^{ch.} ii. 20.

^d 1 Cor. vii.
19. ^{ch.} v. 6.
Col. iii. 11.

^e 2 Cor. v. 17.

15 For ^d in Christ Jesus neither circumcision
availeth any thing, nor uncircumcision, but ^e a new
creature.

15. "For in Christ Jesus." So \aleph , A., C., D., E., F., G., K., L., P., most Cursives, d, e, f, g, Vulg., Copt.; but B., Syriac, omit "in Christ Jesus."

No one in this day can realize the significance of this glorying in the Cross, for no one now can realize the shame of the Cross. It is more than the shame of the gallows, of the gibbet, of the stake.

"By whom the world is crucified unto me, and I unto the world." What influence can the world have over him who realizes that the highest place in the Universe was won by submission to the Death of the Cross ("He became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him, and given Him the name which is above every name.")

"By whom the world is crucified unto me." I regard the world as a condemned world, and fear it no more than I should fear a culprit expiring on the cross.

"I unto the world." I regard the world with that utter indifference with which one would who was breathing out his last breath in the agonies of a cruel death.

15. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." That is, it makes no difference whether a man like myself, being born a Jew, was circumcised on the eighth day, or whether, like you, being converted from heathenism, he has never been circumcised. The one thing which makes the difference is whether, having been brought into the Church, we abide in the grace of Christ, which renews us in soul and spirit here, and will hereafter renew us even in body.

Or "new creature" may mean "new creation;" a state of things altogether new is brought in by Christ, there is a new access to God, a new power against sin, a new life, new hopes, new aspirations, all things are become new.

16. "And as many as walk according to this rule, peace be on them, and mercy," &c. "This rule," that is the rule of the new Creation, the rule of faith, the rule of the example of Christ. Or

16 ^f And as many as walk ^g according to this rule, peace *be* on them, and mercy, and upon ^h the Israel of God.

^f Ps. cxxv. 5.
^g Phil. iii. 16.
^h Rom. ii. 29.
& iv. 12. & ix.
6, 7, 8. ch.
iii. 7, 9, 29.
Phil. iii. 3.

17 From henceforth let no man trouble me: for ⁱ I bear in my body the marks of the Lord Jesus.

ⁱ 2 Cor. i. 5.
& v. 10. &
xi. 23. ch. v.
11. Col. i. 24.
^k 2 Tim. iv. 22
Psalm. 25.

18 Brethren, ^k the grace of our Lord Jesus Christ *be* with your spirit. Amen.

17. "Of the Lord Jesus." So E., K., L²., most Cursives; but A., B., C., Vulg. (Amiat.), omit "the Lord."

it may be the rule of holding that neither circumcision is anything, nor uncircumcision, but that what avails with God is the faith which worketh by love.

"And upon the Israel of God." That is, the spiritual Israel, whether descended from Abraham or not. St. Paul includes all in his blessing, of whatever stock or kindred, and then with his thoughts turning (as they ever did) to his own brethren after the flesh (Rom. ix. 3), he pauses to specify those who were once Israelites, according to the flesh (1 Cor. x. 18), but now are the Israel of God, true spiritual children of Abraham. (Ellicott.)

17. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." These marks would be the scars on his body which were the effects of the stonings (Acts xiv. 19), or the marks of the "beatings with rods." Just as the marks of the wounds in the Hands, the Feet, the Side of Jesus were the stigmata of His sufferings, so the bruises on the body of St. Paul would be the stigmata of his sufferings for the Gospel of Christ. Very probably he appealed to these marks as confirming his authority as a servant of Christ. "Let no man trouble me by setting my authority at naught: for my Divine Master will take care to uphold and vindicate the Apostleship of one to whom He has given such tokens of approval as to cause him to suffer for His sake."

18. "Brethren, the grace of our Lord Jesus Christ be with your spirit." He invokes grace from Christ alone, as if in Him dwelt all the fulness of the Godhead bodily: as if the Father had committed all things into His hands.

The word "brethren," which is the first word of this verse, comes last in the original, and so the last word of an Epistle so full of reproof is one of affection.

EXCURSUS I.

THE PRESENT APPLICATION OF THE TEACHING OF THIS EPISTLE.

The Epistle to the Galatians is written to put certain Christians of the Apostolic Age on their guard against an error which, in outward appearance, has long since passed away. This error was that they should take the Old Testament to be permanent. By the Old Testament I mean the Old Covenant. The teaching of the *Book* of the Old Testament, as interpreted in the light of the New, is permanent, and is a most precious heritage of the Church ; but the Old Testament in the sense of a Covenant sealed by Circumcision, and binding upon believers a certain ceremonial yoke, became obsolete by the Death and Resurrection of Christ. Its observance was tolerated by God amongst His ancient people, but only till the time when it became impossible by the annihilation of that altar on which alone its sacrifices were lawful.

But, as might have been expected, there was a large party amongst the Christianized Jews who could not bear the thought that Judaism as a religion, or way of access to God, should be wholly superseded, and so they desired to graft Judaism on Christianity in the case of those converted from heathenism.

The first appearance of this fatal error is in Acts xv. in the account of the council which assembled in Jerusalem under the presidency of its Bishop. Words were said at that council by the leading Apostle of the Circumcision, which to those who made show of exalting his authority over that of the other Apostles [especially St. Paul] ought to have settled the matter for ever ; they are his expostulation with the Judaizers. " Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they." This, coming from such lips, should have set the matter at rest ; but so far from this, we find that wherever St. Paul had planted a church there followed these upholders of circumcision to draw away disciples ; so it was in Corinth, at Colosse, at Philippi, and as the Apostle of the Gentiles he had to warn the Church of Rome against their machinations.

Now it will be needful to draw attention to what constituted the strength of the position of the Judaizers. Their strength was the letter of Scripture. With respect to Circumcision they would appeal to such a place as "My covenant shall be in your flesh for an everlasting covenant" (Gen. xvii. 13). With respect to the permanency of the law as the only thing which God had as yet revealed, whereby men might be justified, they could appeal to innumerable declarations; suffice it to mention one with which the Old Testament all but concludes, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. iv. 4). Now how was this to be opposed and set aside? It is clear that it could not be set aside by a mere citation of Old Testament texts. Texts might support a doctrine which was otherwise established, but it is impossible to suppose that any apostle would cite one text of God's word to neutralize another.

The justification of Abraham before his circumcision was a proof that faith might be imputed for righteousness, independent of any legal rite or work, but there must be some other overwhelming proof, or the Judaizer might rejoin, "It is all very well to cite so exceptional a case as that of Abraham, but what happened to so exceedingly great a man is no rule for you." Again, if the prophecy of Jeremiah (xxxi. 31-33) respecting the new Covenant was cited, it might be rejoined that this did not forbid the new Covenant having the same covenant sign and being one of works, though of a higher or more spiritual kind.

Now the real argument against Judaizing and the permanence of the Covenant of Circumcision, or of works, over the Gentiles, was Apostolical authority. Thus both in the Epistles to the Romans and the Galatians, St. Paul appeals to his Apostleship, and in the Epistle to the Galatians he mentions the miracles which he had wrought among them (Gal. iii. 5), and at the council held at Jerusalem, after St. Peter had spoken, it is said that the "multitude kept silence," and "gave audience to Paul and Silas, declaring what miracles and wonders God had wrought among the Gentiles by them." The significance of this is that these miracles being wrought by the finger of God were a proof, not of the general truth of Christianity, but of the particular truth which Paul and Barnabas preached, that the Gentiles were not to be circumcised, and become as far as possible Jews, but that, on their own standing as

members of the great human family, they were "fellow heirs and of the same body, and partakers of God's promise in Christ by the Gospel" (Ephes. iii. 6). This is the contention of St. Paul in the Epistle to the Galatians.

If a Gentile, having received the Gospel of the Son of God by the preaching of His special messenger—the messenger sent not through others but personally from Christ Himself—if such an one, having been brought into the mystical Body of that Son of God by Baptism, was persuaded that this was not sufficient, but that he must embrace Judaism, and be circumcised, and so enrolled in the Jewish family and keep the law of Moses for purposes of Justification, by so doing he apostatized, and cut himself off from Christ; for he could not thus fall back on Judaism if he had any real hold of the truth that Christ was the very and only Son of God, and that He had come to fulfil the promises made to Adam, to Abraham, to David, and to bring in the New Covenant foretold by the Prophets.

But, besides this, the whole system which Christ introduced was from beginning to end a system of grace; and in this respect it was in the greatest contrast with that which it superseded. The ordinances of Judaism had no promise of grace attached to any one of them. Circumcision, though it signified the cutting off of worldly and fleshly lusts, did no more than signify or typify this. Whereas Baptism, the thing corresponding to it in the Christian system, was a participation in the atoning Death and life-giving Resurrection of the Son of God, so that each Baptized man should walk in newness of life. Those who had been baptized into Christ had been planted together in the likeness of His Death, that they might be also in that of His Resurrection, that is, that they might partake of his Resurrection Life. They were to reckon themselves dead unto sin, but alive unto God through Jesus Christ, and sin should not have dominion over them, for they were not under the law, but under grace. So that the gate of Baptism is a gate of grace; and so in this Christian system there is a Passover feast, not, however, the feeding upon a dead lamb, but the feeding on the living Bread which came down from heaven, which Bread is the Flesh which the Son of God gives for the life of the world, and they that eat His Flesh and drink His Blood dwell in Him and He in them (John vi. 32, 33, 51, 56).

Besides this there is in Christ's system an ordinance or rite of

“Laying on of hands” by which the Holy Spirit, with His manifold gifts of grace, was conferred—to this there was nothing corresponding in the Mosaic system.

Besides this, the union between the members of the Jewish system was that of fellow-subjects of the same kingdom, whereas the union between the members of the Christian system or Church is that of the members of an organized body partaking of one Life, the Life of the Head. So that it could be said of them in a mystical but most real sense, “Ye are the body of Christ, and members in particular.” So that the whole mystical body, being in Christ, was in grace.

Such was the Christian system. Now if a man tried to supplement this by Judaism, it was as if he would supplement power by weakness, life by death, grace by nature. He deliberately seemed to prefer a system of mere obligation to a system of Divine help; and besides, he preferred a system of lower morality and spirituality to one of infinitely higher. And so it is no wonder that the Apostle says that he had “fallen from grace.” If he thus fell back on the graceless, lifeless system, if, that is, he did it not ignorantly, but with some consciousness of what was involved in his act, he committed as high a sin against Christ as he well could do.

And now it will be necessary to remind the reader that the whole contention of the Apostle from beginning to end, is respecting systems. Men who had been made partakers of a Divine system—the Church—fell back upon what was then a human system. The Divine had left it, or was taken away from it, so that any Divinity which it had was lost, and after Pentecost it was as purely a human system as any other merely human school of thought or religion. The very key of the book in which it was contained was taken away, and the Jew read his own Scriptures with a veil over his face, which hid from him their true significance.

And now I think it will be easy to see what must be the grand ever-enduring lesson of this Epistle. It is that the whole Christian system, or kingdom, or Church, is, from beginning to end, in all its aspects, parts, or branches, a system of grace, a Divine system, all and every member of it in Christ. Now the Epistle teaches us this lesson by comparison: the Christian system is put side by side with that which it superseded, which system was itself Divine in origin, and yet when the new order of things arose, the old “decayed and was ready to vanish away.” The Old Testament

system was ordained by God with the most tremendous sanctions. Nothing could be more divine than its origin, nothing more imposing than its inauguration on Mount Sinai. And yet, after the coming of the Son of God, and the setting up of His kingdom, it was treason to God to adopt it even partially. There could be no divided allegiance. Christ became of none effect to those who would so much as supplement Christianity by it.

If then we are now in New Testament times, and the teaching of the New Testament now in the nineteenth century is applicable to the Church as it was in the first, then the whole system of the Church or kingdom of God is instinct with supernatural grace, and it is part of our allegiance to God and Christ to receive and act upon this. We are to look upon the whole of it as a system of grace. Its sacraments are not merely duties but means of grace, and we are to be prepared to receive in them, from God, the highest grace. There are many amongst us, even of the Church of England, who teach that Baptism simply takes the place of circumcision; but, if so, Baptism is a merely outside ordinance, touching only the flesh, so that if anyone having been converted by the Spirit comes to receive Baptism, he comes under the lash of the Apostle when he asks, "Having begun in the spirit are ye now made perfect by the flesh?" (iii. 3). Baptism, if it is to be the door into a spiritual system, must be an act of God endowing us with grace, and fitting us, if we will but stir up its grace by prayer, to fulfil our place in the present kingdom of God. And so with the Eucharist. If it be held to be (as it is by vast numbers) a mere reminder of a past Redemption, then it is an ordinance as legal as the Passover. If, on the contrary, it is part of a system of grace, then we must believe that in it God offers to us such grace that we may have Christ's life in us, and (as we pray) that we may evermore dwell in Him and He in us. So with Confirmation. It is not a sincere response to a question, though it is most needful to insist upon sincerity in the answer which the Church directs, but it is, in its reality, the "laying on of hands," that those who submit to it may receive the grace and gifts of the Spirit.

So with the whole Church. It is not an established body, or a State-aided body, or an instructing body only, but it is one vast Sacrament, everywhere the outward visible sign of inward or invisible grace, as it is described in the Epistle to the Colossians (ii. 19), "The head, from which all the body by joints and bands,

having nourishment ministered and knit together increaseth with the increase of God."

Such, then, is the teaching of this Epistle. If we realize it, we believe that Jesus Christ, the fountain of all grace, is spiritually present in and with His Church, in all and every part of it, and we live and pray accordingly.

But in writing all this, I am, of course, aware that the teaching of this Epistle has not been always thus stated. Since the time of the Reformation particularly, the Church application of it, which undoubtedly was St. Paul's, has been merged in the individualizing application. This application takes no notice of the fact that St. Paul never divides the Christian body into two sections, the justified and the unjustified, that he never calls upon the baptised to enter into some inner body to which he confines the enjoyment of the promises of God, that he never calls upon the Gentiles, who believed the great objective facts respecting the Son of God, to believe as for the first time—reckoning their belief in the Catholic faith as nothing, till they had a firm persuasion that they were themselves so personally "saved" that their ultimate acceptance was assured to them, no matter how they lived. All this, which I call the individualizing application, Luther and those who follow him made, and St. Paul carefully avoided making.

Is there then an individualizing application needful? Certainly. There are amongst professing Christians a large number who regard Christianity as mainly a matter of duty or obligation. They seem to be unable to regard it as a system of grace. Their view of the office and work of Christ is to all appearance Socinian, which is that He was mainly, if not wholly, a teacher and exemplar, though they would abhor the Socinian view of His Person. Now, how are such persons to be dealt with? Evidently by bringing before them or preaching to them the full doctrine of grace, the full view of the Church, or Christian system, as one of grace, not as one of mere unaided work, but of grace, *i.e.*, given in order to produce love and good works. To this end the faith—the full faith—must be brought before them, the full Catholic faith in the Incarnation of the Second Person in the Trinity, in His Death, Resurrection, Ascension, and Perpetual Intercession as our High Priest. Instead of this, vast numbers of teachers and preachers direct them to certain phases of experience in themselves, in their conversion and justification, so that they believe that what they have to do is to look

inward, not upward to the Eternal Son, nor outward to the whole Christian system as a pledge of the abiding Presence of Christ, but inward—not with the view of self-examination, but with the view of analyzing their feelings and frames, whether they are after a certain approved model or not.

Now this was not the preaching or teaching of St. Paul, as I shall abundantly show in another excursus. His preaching directed men to the great objective truths, as the Incarnation and Resurrection, as the pledge of both Atonement and New Life; and so must ours, if the soul is to be directed to the true Fountain of Grace. It would seem impossible that the soul should dwell complacently on its merits or deservings in the presence of the humiliation of the Eternal Son.

Viewed in the light of the grace of Christ, works are not for a moment to be relied on or contemplated with satisfaction, but though not to be relied on, they are never to be called or esteemed evil, for if we are baptized, and if we hold the great truths respecting the Son of God, we never can pronounce respecting any work of any professed Christian that it is not wrought through the influence of the grace of the Dispensation. We must be careful how in this day we, who have no commission from God to judge, pronounce upon work done with a good intention, or we may incur the woe pronounced on those who call good evil (Isaiah v. 20), or we may pronounce that to be self-righteousness, or legalism, or mere nature, which in God's sight proceeds from the working of His Spirit.

And there is another consideration also to be taken into account. It may be that, far oftener than we think, legalism, or a desire to obey the will of God, may be what it was to the Jews, a state of discipline to lead men to Christ. The law is, in their case, their schoolmaster, to lead them to Christ. I have been struck with the fact that very many who have been the most devoted servants of Christ have had, as it were, a legal discipline: they have been shut up for a length of time in an imperfect state to prepare them for welcoming and abiding in the perfect state.

And contrariwise, is it not a fact that the number of those who fall away under what is called Gospel preaching is very great? I have been told that great revival preachers do not count upon more than one in ten continuing religious. May not this be because repentance, which must always be cast in a legal mould, has not been enforced? There is no attempt at forming the honest and

good heart; such a thing is too often scouted, and so the seed cast upon the roadside or the rocky ground, is caught up by the evil one or withers away. If any teaching seems calculated to lead to searching of heart as to the true state of our souls and the repentance which should follow, it is that of the latter part of this Epistle respecting the works of the flesh and the fruits of the Spirit. What can come more directly home to the self-satisfied soul than such words as, "They that are Christ's have crucified the flesh with its affections and lusts," or "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," or, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"? Of such words it may be said that they are "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and judging the thought and intents of the heart."

EXCURSUS II.

CHRISTIAN LIBERTY.

The root idea of Christian Liberty is in the words of Christ, in John viii. 31-36, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

It will be at once noticed that the Saviour here says not a word respecting freedom from circumcision, or that which it involves, the yoke of ordinances or even of law. He simply adverts to freedom from sin, and apparently nothing else. "Whosoever committeth sin is the servant of sin." "If the Son shall make you free (*i.e.*, from sin), ye shall be free indeed." Now this freedom from sin is never once recognized by the Apostle as the true freedom (I mean, of course, in words). The highest freedom which, in this

Epistle, he seems to recognize is a freedom from the bondage of ordinances: "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" "Ye observe days and months and times and years; I am afraid of you, lest I have bestowed upon you labour in vain." Again, "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage; behold I, Paul, say unto you that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to keep the whole law;" including, of course, the ceremonial law, the laws of meats and days and washings, and such things, as well as the moral law. In looking carefully over all the references to liberty in this Epistle, I do not see one which asserts even by implication (I mean direct implication), liberty from the bondage of sin, the only liberty which Christ recognizes in John viii.

And yet the teaching of the Lord, and of His great servant must be identical. There must be a connection which unites them, for there cannot be a doubt that if St. Paul had been asked what is the only true freedom, he would have said in a moment freedom from the power of sin. He was a man who knew the world of human nature, and he must have been aware that a man might not only be perfectly free from Jewish ordinances, but consider himself above all Christian Sacraments, and yet be the slave of sin. Why then, seeing that he had, and from Christ Himself, that Spirit of which he wrote, "Where the Spirit of the Lord is, there is liberty," does he not recognize outright, in plain words, the freedom set forth in the words of Christ? The answer is that he does, and that in the words which I have ventured to pronounce the key of the Epistle (Gal. iii. 21), "If there had been a law given which could have given life, verily righteousness should have been by the law." Here it is implied that the Heir, the Seed, the Son of God, by coming amongst us gives us life. But what is the characteristic of life? Is it not freedom? The dead rock is under the absolute bondage of gravity, and cannot move in the slightest. The tree has life, and though it is rooted to one spot, yet there is freedom in the spread of its branches. All the higher creatures exhibit their life in freedom of motion—till liberty culminates in man. He alone has absolute freedom of will. He can devise and carry out means of supplying his wants of which the lower creatures have

not a glimpse. Other creatures, perhaps, can move more swiftly than himself within their bounds, but he can move from one end of the earth to the other. The lower creatures have only a will to feed and propagate; his will is free to subdue nature, according to his charter, "Replenish the earth and subdue it."

Now this freedom on its moral side had been lost, and the Seed, the Heir, the Son, had been sent to restore it to us, and it is His will to restore it to us, not by naked abstract doctrine, but by a system, a kingdom, a church.

Now when a Gentile put his neck under the yoke of ordinances it was a sure sign that he neither desired nor valued the freedom wherewith the Son makes free. The freedom which the Son gave went far beyond obedience to the letter of the Decalogue, it was freedom to obey the drawings and aspirations of the Spirit of God. As the Apostle says elsewhere, "We are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. vii. 6). And this the Judaizer or his dupe had no real desire for; he loved Mosaism, because he desired the lowest type of righteousness rather than the highest, and so he put away from him the life which was the gift of the Son, which life was the highest conceivable freedom to serve God as the angels do. (See my notes on Rom. x. 3.)

The only true freedom recognized in the New Testament is freedom from sin. Freedom from the yoke of burdensome Jewish or other ordinances is quite subordinate to this, for a man like Zachariah or Simeon, who lived before the coming of Christ, might consider himself bound to every jot or tittle of Jewish ritual, and yet serve God in the spirit of love; and on the contrary, a man may be free as regards his opinion from the yoke of every dogma which makes the least demand upon his faith, and from every particle of Church regulation which stands in the way of doing exactly what he pleases in conducting the service of God, and yet be the servant of corruption (2 Pet. ii. 18).

There is the greatest misconception respecting Christian liberty. How often, for instance, is freedom to use any words which may be suggested at the moment called liberty, whereas it may be, and too often is, the most tyrannical infliction on those present to hear God addressed in such terms. The liberty of the minister (as has been said by one of the greatest of our public men) is the slavery

of the congregation. Again, the very same man, thus allowed any amount of license in the most solemn approaches to God, is, so far as his teaching is concerned, under the tyranny of a clique. His doctrine must be approved by men generally his inferiors in culture, in social position, and in knowledge of Scripture, or he may be deprived of his means of subsistence.

Again, look at Christian liberty as regards the control of the State. Late decisions in our law courts have abundantly proved that if any body of Christians have any property secured to them by title deeds in which are defined the doctrines which they are to hold, the State must ultimately decide whether the preaching be according to these formulas or not.

Again, what bondage can be greater than that of the Calvinistic system?

Again, how inestimable the liberty of not being tied down to a theory of Inspiration. We can hold the Scriptures to be a full revelation of God's will, sufficient for all purposes of faith and practice, and yet can hold that this revelation comes to us through human channels, and therefore on matters of grammar and arithmetic, and dates, and other small circumstances it is liable to error, and yet he who submits to receive it in an obedient and uncritical spirit, will by its means "know the truth," and shall be made free by that truth.

A multitude of such questions may be raised respecting the nature, and limits, and applications of Christian liberty, which may practically be set at rest by the consideration that there is nothing perfect in this state of things. As there is no absolutely perfect faith, or love, or holiness, or knowledge, so there is no perfect liberty. We are born under conditions of all sorts, and from these we cannot be free. We are born inheriting traditions, governed by institutions, having in innumerable cases to submit our individual wills to the will of the majority or of the powerful; and so, for the enjoyment of perfect freedom, we must look beyond this state in which we are made subject to vanity, to the time when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

FAITH AND THE FAITH.

Much misconception respecting the meaning and scope of the Epistle to the Galatians has arisen from the imperfect translation of several passages owing to the entire neglect of the Greek article. In the first one we shall consider the article is duly translated.

I. 23. "They had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed." Here faith is evidently to be understood, not as the faculty of mind by which unseen things are apprehended, but as the Gospel, the objective facts respecting the Son of God, especially His Incarnation, Death, and Resurrection (Rom. i. 1-3; 1 Cor. xv. 1-10), for this only could Paul attempt to destroy. He would not attempt to destroy faith as such, for by it only could men believe in God at all, but he would attempt to obliterate from men's minds the Death and Resurrection of Christ as the Son of God, by persecuting those who held these things as truths of God.

But in iii. 23 the article is neglected. It is rendered "before faith came," whereas it is "before *the* faith came we were kept under the law, shut up unto the faith which should afterwards be revealed." Here faith is evidently the same as the faith of i. 23, because it could come only at a certain definite time. Faith as a faculty of the mind can never be said to come, for it is always inherent in the mind, and it existed throughout the ages before the coming of Christ, even all through the period of the law (Hebrews xi.), but *the* faith which could be preached and accepted, came when the promised Seed, the Heir, the Son of God incarnate came Who was the object of justifying faith. So also in iii. 25, "But after that faith is come," it is τῆς πίστεως.

Again, in verse 26, "Ye are all the children of God by faith in Christ Jesus," should be "through *the* faith in Christ Jesus." Also vi. 10.

Now what is this faith? It is evidently the one faith of Ephesians iv. 5, "One Lord, one faith, one baptism." One Lord, *i.e.*, One Lord Jesus Christ, in Whom is centred the one faith in Him as Incarnate, Crucified, Risen, and Ascended, and this is sealed in the One Baptism wherein is made the confession of faith,

1 Peter iii. 21, and wherein God seals the confession of that faith by grafting the person making it into the Body of His Son.

If it be asked, "What is the faith?" in what words can it be expressed or embodied? we should say, in the words of the Creed. Thus the Apostle in Rom. i. 1-4, specifies his Gospel, *i.e.*, the faith which he preached, as mainly the Incarnation and Resurrection, "Concerning his Son Jesus Christ our Lord, which was made of the Seed of David according to the flesh, and declared to be the Son of God with power . . . by the Resurrection from the dead."

Again, there is one place in which with marked emphasis he re-declares and reiterates to his converts his Gospel, the faith which he preached, and it consists in the Death for our sins, the Burial and Resurrection of Jesus Christ, particularly laying stress upon the Resurrection, because some of his converts were denying the resurrection of the body, which, in the Apostle's view, led directly to the denial of the Resurrection of Christ Himself. ("If there be no Resurrection from the dead, then is Christ not risen." 1 Cor. xv. 1-10.)

Again, he asserts the objective fact of the Resurrection as having the foremost place in his Gospel in 2 Tim. ii. 8: "Remember that Jesus Christ of the seed of David, was raised from the dead, according to my Gospel," and at the opening of our Epistle, "Paul an Apostle . . . by Jesus Christ and God the Father, who raised him from the dead."

I give a considerable number of places bearing upon this in a note.¹

Now we see from this the purpose for which this Epistle was written. It was not written to glorify faith as such, or to declare that *per se* it was justifying, for any Jew, who, before the coming of Christ, kept or attempted to keep any one commandment with a view to the approval of God, had some degree of faith; but it was written to glorify the justifying power of that faith which laid hold on the Seed, the Heir, even the Son of God, when He was revealed. This is the reason why the Christian dispensation is a dispensation

¹ Thus, John iii. 18; vi. 69; viii. 24; xi. 25, 26, 27; xiii. 19; xvi. 27-30; xx. 27, 28, 29. Acts ii. 23, 24, 36; iii. 13, 14, 15; iv. 33; ix. 20; x. 39, 40, 41, 42; xiii. 23, 28, 29, 30, 31, 32, 33; xxiv. 15; xxvi. 8, 9, 22, 23. Rom. iv. 24, 25; viii. 34; x. 9. 1 Cor. xv. 1-17. Col. . 23; i. 7. 1 Tim. iii. 9, 16. 1 Peter i. 11, 12, 21; iii. 22. 1 John i. 1-4. Jude 3.

of faith. It is because that at its outset the true object of religious faith—the Incarnate Son, was revealed. Till then the word was true, “keep the commandment and live,” but after that the Son of God, that Eternal Word Who originally gave the commandments, came, then it was turned into “If ye believe not that I am, ye shall die in your sins.” They mistake woefully the purport of this Epistle who express themselves as if St. Paul means, “believe in justification by faith,” believe that you are justified, and you are justified. Let your principal care be that some process (justification, conversion, &c.), takes place in you after a certain order. It really means, “Believe the faith, the faith in God Incarnate, Crucified, Risen, and Ascended. Believe in this, look to this Jesus thus doing and suffering for you. Believe in the efficacy of all that He has instituted and ordained, and waver not, slack not, be not moved for a moment from this your faith, and you shall be partakers of Him, and continue in Him, and be received by Him to Himself when He comes.”

Luther says (would that he had always spoken in such a frame), “Wherefore, whensoever thou art occupied in the matter of thy salvation, setting aside all curious speculations of God’s unsearchable majesty, all cogitations of works, of traditions, of philosophy, yea, and of God’s law too, run straight to the manger, and embrace this Infant, and the Virgin’s little Babe in thine arms, and behold Him as He was born, sucking, growing up, conversant among men, teaching, dying, rising again, ascending up above all the heavens, and having power above all things. By this means shalt thou be able to shake off all terrors and errors, like as the sun driveth away the clouds. And this sight and contemplation will keep thee in the right way, that thou mayest follow whither Christ is gone.”

THE EPISTLE TO THE EPHESIANS.

INTRODUCTION.

THE Epistle to the Ephesians has been accepted from the first by the Church as written by St. Paul.

It is quoted by an author living as early as the last decade of the first century, Clement of Rome, who, in his first Epistle (ch. xlvi.), writes: "Have we not all one God, and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ?"

Polycarp (at the beginning of the second century) writes: "By grace ye are saved, not of works" (ch. i.).

He also quotes it as Scripture in chap. xii. "It is declared then in these Scriptures: 'Be ye angry, and sin not,' and 'Let not the sun go down on your wrath.'"

Ignatius to Ephesians, i., says: "Being the followers of God"—lit. imitators (*μιμηται*), same word as in Ephes. v. i., also, "Him Who gave Himself for us, an offering and sacrifice to God."

Ignatius to Polycarp, ch. v., writes: "In like manner, also, exhort my brethren, in the name of Jesus Christ, that they love their wives even as the Lord the Church."

Justin Martyr. This father (A.D. 140) three times quotes St. Paul's rendering of Psalm lxviii. 18, which is not according to either the Hebrew or Septuagint. The words are these: "He ascended on high, He led captivity captive, He gave gifts to men." In both Hebrew and Septuagint we read: "Thou hast ascended," &c., "Thou hast received gifts in man."

Irenæus (A.D. 180) against Heresies, i. 8, 5. "This also Paul says: 'For whatsoever doth make manifest is light.'" Also, v. 2, 3: "As the blessed Paul says, in his Epistle to the Ephesians, 'For we are members of his body, of his flesh, and of his bones.'"

In an index to Irenæus, I see that the Epistle to the Ephesians is referred to by him about thirty times.

The Muratorian Canon says: "Cum beatus Apostolus Paulus,

sequens prodecessoris sui Johannis ordinem, nonnisi nominatim septem Ecclesiis scribat ordine tali : ad Corinthios (prima), ad Ephesios (secunda), ad Philippenses (tertia)," &c.

Clement of Alexandria (end of second century) quotes or refers to the Epistle to the Ephesians nearly sixty times. In book iii., chap. xii. of the *Pedagogue* he quotes verbatim almost all the latter part of chap. iv., beginning with "putting away lying."

Tertullian (end of second century) quotes the Epistle to the Ephesians above fifty times in his work against Marcion, and above seventy times in his other works. In chap. xvii. of his fifth book he takes notice of the attempt made by Marcion to show that this Epistle was written to the Laodiceans: "We have it on the true tradition of the Church that this Epistle was sent to the Ephesians, not to the Laodiceans. Marcion, however, was very desirous of giving it the new title, as if he were extremely accurate in investigating such a point."

The Epistle, then, was accepted by the Church from the first, and has continued to be so received to the present times. In this century some German critics, relying only on the conjectures of their own imagination, and setting aside as beneath their notice such testimonies of the first, second, and third centuries as are adduced above, say that they discover in it language and ideas which they pronounce to be not Pauline, and consider it to be the work of some pupil of St. Paul's, who has contrived to impose upon the Church, as genuine, a forgery; and this for no apparent reason, for there is no doctrine of this Epistle which is not set forth more fully in other Epistles. The doctrine of Election, for instance, is more fully discussed in the Epistle to the Romans; the doctrine of Salvation by grace, through faith, in the Epistles to the Galatians and Romans; the truth that the Church is the Body of Christ, in the Epistles to the Corinthians and Romans; the depravity of human nature, in the Epistle to the Romans; the equality of Jews and Gentiles in Christ pervades the Romans and Galatians; the moral and evangelical precepts, though sometimes expressed in different language, are the same precisely as those in other epistles: so that no reason of any sort can be assigned for the forgery. Besides, the absurdity of forging an epistle to such a Christian community as that of Ephesus and the neighbouring cities! They would have at once known that they had never received such a letter, and would have denounced it.

It should be remembered that these German destructive critics live 1800 years after the publication and reception of these New Testament documents. Their conduct is as absurd as it would be for critics 1800 years hence—that is, in 3600—putting us down as deceived respecting the authorship of the theological books written less than a century ago.

The Christians of the first two or three centuries were perfectly familiar with the fact that there were such things as apocryphal and spurious books then in circulation, and they kept them distinct from the Canon. The whole history of Eusebius bears witness to their care in receiving no book unless well authenticated.¹

DATE AND PLACE OF WRITING.

The date of the writing of this Epistle is mixed up with the ascertainment of the place in which it was written. It was written during the time when St. Paul was a prisoner. Now he was in custody, more or less strict, from the time he was put in bonds by the chief captain (Acts xxi. 33), about 58 or 59, to his release, after his imprisonment in Rome, about A.D. 63. His confinement, when he was at Cæsarea, seems to have been by no means strict. It is described in Acts xxiv. 23: "He commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come to him;" but when at Rome he was suffered to dwell by himself with a soldier that kept him (xxviii. 16). To this soldier he was chained, one end of a chain

¹ De Wette's allegations against the genuineness of this epistle because of its language and ideas being different from that of St. Paul's, are well handled in Dean Alford's "Prolegomena," of which I beg leave to give the following outline. "It is either a genuine production of the Apostle or a forgery. If a forgery, a most successful one, for it has imposed on the sub-apostolic age; and on the Church ever since. We have then a right to expect in it the phenomena of successful forgery: close imitation, skilful avoidance of aught which might seem unlike him whose name it bears, and avoidance of everything unapauline. But the whole of De Wette's reasoning assumes the exact opposite of what a forger would do. The Epistle is to him unapauline both in diction and ideas. Now this might be a good reason for believing an *anonymous* writing not to be St. Paul's, but it is no reason why a forgery bearing his name should have been successful. On the contrary, its unapauline diction and ideas would have caused it to be immediately detected, not only in Ephesus, where he had so long laboured, but by all the readers of his other epistles when they were collected and in the hands of the Church generally."

being fastened to his wrist, and the other to the soldier's. To this he alludes in Acts xxviii. 20. But during the time he was in Rome—at least, the greater part of it—he had more liberty to preach than what he had in Cæsarea, for there, on account of the enmity of the Jews, only his acquaintances, *i.e.*, personal friends, were permitted to visit him, whereas in Rome he “preached the kingdom of God, and taught those things which concern the Lord Jesus,” most probably in a large room in his own hired house.

Now this latter fact makes it exceedingly probable, if not absolutely certain, that he wrote the Epistle from Rome; for, in vi. 19, he asks the Ephesians to pray for him, “that utterance may be given unto him, that he may open his mouth boldly to make known the mystery of the Gospel, for which he was an ambassador in bonds.” He could not have asked their prayers for this when only personal friends were allowed to see him; but he could when he was in a place where all could come unto him, and he could preach the kingdom of God to all.

This seems to me to put out of the question any writing from Cæsarea. But another and also powerful argument is, that assuming, as in fact is certain, that the Epistles to the Ephesians and Colossians were written at the same time, he had about him his chief companions, Tychicus, Aristarchus, Marcus, Zenas, Epaphras, Luke, and Demas. Now it is exceedingly improbable that these were with him in Cæsarea, though Lucas joined him as he embarked, and Aristarchus also was in the ship. And in the Epistle to Philemon, four of these are described as his fellow-labourers—a name which could hardly be given to them when he himself was shut up from labouring as he was able to do in Rome.

Another argument for assigning Rome to be the place is that Onesimus is sent with Tychicus, when he bore the Epistle to the Colossians to Colosse. Now he carried at the same time St. Paul's letter to his master, Philemon, in which St. Paul desires Philemon to prepare him a lodging, as he trusted that through his prayers he should be given to him. He could not possibly have written this from Cæsarea, as he had then before him his imprisonment in Rome, as his Lord Himself had assured him (Acts xxiii. 11).

There can be no doubt, then, that the Epistle was written during his imprisonment at Rome, that is, between A.D. 60 and 63; but at what time during those two or three years is uncertain.

TO WHAT CHURCH WAS THE EPISTLE WRITTEN?

This question need not have been raised, except for the omission of "in Ephesus," found in two Uncial MSS., and one Cursive, and the fact that some fathers—Basil and Origen—consulted MSS. in which the words, "in Ephesus" were not to be found.

If the Epistle was addressed to any one Church, it must have been to that of Ephesus; but the omission of the words is taken as signifying that the Epistle was encyclical, and that in some manuscripts, copied immediately after the reception of the Epistle, the words ἐν Ἐφέσῳ were omitted, and a blank space left to be filled up by the name of the Church to which the copy was forwarded.

We will notice a few points in the contents of the Epistle, which seem to some to indicate that this was the fact.

Chap. i. 15 has been supposed to imply that he had only heard of their conversion by hearsay, or he would hardly have written, "I also, after I heard of your faith . . . and love;" but the Apostle here cannot be thought to allude to their conversion, but to their continuance in faith and love.

The Apostle having been in confinement for three years or more before he wrote this, could have only heard of the faith and love of the Ephesians through report; and it seems as if he could not have written this of the Churches of a large district, but only of one Church, and that the principal one, in which he had personally laboured so long.

2. Then it is said that in this Epistle there are no salutations at the end, which it is assumed there would have been if it was written to a Church in which he must have known so many. But the use of such an argument is to me surprising, for of the nine letters of the Apostle written to Churches, no less than six or, in fact, seven are without salutations. There are none in the two Epistles to the Corinthians; none in that to the Galatians; none in the two to the Thessalonians; none in this; and though two or three names are mentioned in the last chapter of the Epistle to the Philippians, no salutations are sent to particular persons; so that, if we may judge by his letters that are extant, it was not the Apostle's rule to send particular greetings; and, if it be urged that he had laboured long among them, and must have had many to whom he was personally attached, we reply that exactly the same thing was true of the

Corinthian, Galatian, and Thessalonian Churches, to whom no particular salutations are sent. Besides this, the very great number of persons who had had the privilege of his personal ministrations (Acts xx. 20, 31) would probably prevent him singling out particular persons; and if we add that Tychicus, who brought the letter to them, had a special order to declare to them personal matters relating to himself (vi. 21), it is most probable that he sent special salutations through him by word of mouth.

Upon the whole, giving the most ample significance to the difference of reading (the omission of ἐν Ἐφέσῳ), the fact seems to have been that he undoubtedly sent the original letter to the Ephesian Church, inscribed to "the saints which are in Ephesus," but that he gave directions that copies should be sent to the churches in the neighbourhood; and that from these copies the words, "in Ephesus," were omitted, as supposed to be unsuitable, and from some of these copies the omission in the MSS., A and B., and in the copies mentioned by Basil, had its origin. It seems extremely improbable that he would send a letter with so many personal references in it without an inscription, and yet containing the participle τοῖς οὖσιν ("which are"), which seems to demand the name of a place, which place could be originally no other than Ephesus.

Another question before we conclude. The Colossian Christians are directed to send the Epistle which St. Paul wrote to them to the Laodiceans, and to receive in return, and read, some letter from Laodicea. This could not possibly be a letter written by the Laodicean Church, but must have been some letter of St. Paul's. Was it, then, some letter which has been lost; or was it this Epistle to the Ephesians which had been sent to the Laodicean Church? I believe the latter; Laodicea was comparatively near to Colosse, and both at a considerable distance from Ephesus. It was natural, then, that if a copy of the Ephesian Epistle had been sent to Laodicea by St. Paul's direction, that he should order the Colossians to send for it, and send their's to Laodicea.

FOR WHAT PURPOSE WAS IT WRITTEN?

The more carefully we read the Epistle, the more plain it seems that St. Paul had one object in writing it, and that was to set forth the truth that the Church was "one body in Christ."

The Unity of the Church is not Unity in doctrine only, or Unity in sentiment, or Unity in organization, or Unity in hope, or in love, or in profession, but Unity in Christ as the Mystical Body of which He is the Head. It may be said that the Epistle was written to set forth the mystery contained in the two words, "IN CHRIST." The election, the predestination, the forgiveness, the exaltation, the sealing, the vivifying, the new creating, the bringing near, the union of the two divisions of mankind, the reconciling of all to God, the building of the spiritual temple, are all "*in* Christ." In Him is the calling, in Him is the Unity of Spirit, faith, Baptism. In Him are the gifts of the ministry: He is the Head from which the whole body maketh increase. In Him they have been taught; Him they have to be clothed with. Because in Him they are members one of another, they have to put away lying. They have to be kind to one another, tender-hearted, forgiving one another even as God IN Christ had forgiven them.

In the latter part of the fifth chapter, even the home duties of families are based upon the relation of Christians to Christ, as members of His Body; wives are to be subject to their husbands because the husband is the head of the wife, as Christ is the Head of the Church, and the Saviour of the Body—that is, the mystical Body. Husbands are to love their wives as Christ loved the Church, Who gave Himself for her that He might sanctify her, and cleanse her in Baptism. And, lastly, the original mystery of marriage: the wife being taken out of the flesh of the husband, is appealed to, as illustrating the union of Christ with His Church.

Such is the teaching of the Epistle. All is founded upon being in Christ, as if it was the Apostle's one idea; and, as he treats it, it is worthy of being such, for under it is comprehended all our relations to God, and all our relations to our brethren.

THE EPISTLE TO THE EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ ^aby the ^a 2 Cor. i. 1.
will of God, ^bto the saints which are at ^b Rom. i. 7.
2 Cor. i. 1.

1. "Paul, an Apostle of Jesus Christ by the will of God." "By the will of God." This has not the same signification as the "not of men, neither by man," of Galatians, i. 1. He had no need in writing this Epistle to assert his unique and independent Apostleship. It seems rather to mean that, notwithstanding his early life and his attachment to an obsolete system, God chose him to be an Apostle.

"To the saints which are at Ephesus." It is very difficult in this our day to realize that "saints" here means Christians; not Christians indeed, or true Christians only, but simply baptized professing Christians. Our hesitation about this arises from the disbelief so widely spread amongst us in this day that Baptism is a holy rite, ordained by God to admit us into a holy fellowship—the mystical Body of Christ. And yet we must make every excuse for those who, because of the lives of the great body of the baptized, have this difficulty. It was felt as early as the time of Chrysostom, who writes, "Observe whom he calls saints, men with wives, and children, and domestics. For that these are they whom he calls by this name is plain from the end of the Epistle, as, *e.g.*, when he says, 'Wives, submit yourselves to your own husbands.' And again, 'Children, obey your parents,' and, 'servants, be obedient to your masters.' Think how great is the indolence that now possesses us, how rare is anything like virtue, how great the abundance of virtuous men must there have been, when even secular men could be called saints and faithful."

"Saints" means persons dedicated to God. In the religion of St. Paul's youth, the religion of Moses, and Joshua, and Samuel,

^c 1 Cor. iv. 17. Ephesus, ^e and to the faithful in Christ Jesus :
 ch. vi. 21.
 Col. i. 2. 2 ^d Grace *be* to you, and peace, from God our
^d Gal. i. 3. Father, and *from* the Lord Jesus Christ.
 Tit. i. 4.

1. "At Ephesus." So A., D., E., F., G., K., L., P., all Cursives but one (67**), Ital., Vulg.; but omitted by N, B., and apparently not read by Origen. There is a long note on the reading in Westcott and Hort's "New Testament in Greek," vol. ii. p. 123. The readings from the Fathers are given more fully in Tischendorf, eighth edition.

and David (which was his religion to the end, though regenerated and spiritualized,) priests and temples and vessels even were sanctified, and so the Christians to whom he writes were sanctified to be priests of God, temples of the Holy Ghost, vessels made to honour. Nothing, we should think (if we did not know the perversity of human nature), would be more likely to bring men to their senses in spiritual matters than the thought that they are in any sense dedicated to God.

"At Ephesus." For the doubt which some have cast on the reality of these words, see Introduction.

"And to the faithful in Christ Jesus." Faithful here means believers—believers in what afterwards was called the Catholic Faith—the truth revealed by God respecting His Son as the Eternal Word, His own Son, made man, crucified, risen, and ascended. (Rom. i. 1-3; 1 Corinth, xv. 1-10: Phil. ii. 5-10; 1 Tim. iii. 16.) The word also signifies at times faithful to the belief professed, but it cannot mean so in this place, for in many places of this very Epistle St. Paul assumes that some to whom he writes might not be thus faithful, for he warns them against lying, uncleanness, fornication, and such like sins.

"In Christ Jesus." In Him in that unspeakably mysterious way which the Lord first alludes to in John vi. 56, "He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him;" and again in the same Gospel, ch. xv. 1-6, in the parable of the Vine and the branches.

2. "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Grace, *i.e.*, kindness and favour, not merely in the breast of God, but proceeding from Him to us in the shape of spiritual life and power to crucify sin and love Him.

"And peace." Peace not only with Him, but with one another, for discord and quarrelling and divisions separate us from God, and prevent us from realizing His peace within us.

"From God our Father, and from the Lord Jesus Christ." This

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly || *places* in Christ :

4 According as ^fhe hath chosen us in him

* 2 Cor. i. 3.
1 Pet. i. 3.
|| Or, *things*,
ch. vi. 12.
f Rom. viii.
28. 2 Thes.
ii. 13. 2 Tim.
i. 9. Jam. ii.
5. 1 Pet. i. 2.
& ii. 9.

is one of those many places which by implication assert the Godhead of the Son as distinctly as if He was in them called God. Who is this Jesus Christ? He is One at the side of God, so as to be along with His Father the fountain of grace.

3. "Blessed be the God and Father of our Lord Jesus Christ." "I ascend unto my Father and your Father, and to my God and your God."

"Who hath blessed us with all spiritual blessings in heavenly places in Christ." Rather "who blessed us." This seems to intimate a particular time when God thus blessed us in Christ, and no doubt if we give due attention to the latter verses of this chapter, we shall acknowledge that this time was that of the exaltation of Christ; for the Apostle says, "What is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

"In heavenly places"—"In the heavenlies." Some take this as supra-local, as in the bosom of Deity, but if we take into full account in "Christ Jesus," as in a living Divine Mediator, is it not parallel to "your life is hid with Christ in God," "Ye are complete in Him who is the head of all principality and power" (Col. ii. 10, iii. 3.)?

4, 5. "According as he hath chosen us in him before the foundation of the world . . . having predestinated us," &c. We now come to some statements of the Apostle in which he employs predestinarian language, and that, no doubt, as the expression of predestinarian ideas.

Now the question arises, why did he employ this language in writing to the Ephesian Christians, or how came he to entertain the ideas which these predestinarian terms embody? Was the doctrine of predestination peculiar to him, or indeed was it his speciality? There are many Christian interpreters who seem to think that it was, but the mistake is surprising, for our Lord expresses the whole truth in very absolute terms in John, xv. 16, "Ye have

§ 1 Pet. i. 2, § before the foundation of the world, that we
20.

not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain ;” and St. Peter commences his Epistle with precisely the same predestinarian terms as St. Paul does (1 Pet. i. 2, &c.).

St. Paul uses this predestinarian language and entertained these ideas because he was a Jew, and thoroughly believed in the Old Testament as the expression of the will and purposes of God. If it be further asked, why does he use this language in writing to Gentiles, we answer, it was because by far the greater part of the Scriptures of his Gentile converts consisted of the Book of the Old Testament. Every Epistle seems to take for granted that the Book of the Old Covenant was in the hands of the members of the Church. In all probability the Ephesian converts had only one of the four Gospels—that according to St. Luke. It was very doubtful whether any of the Epistles of the Apostle to local churches, such as those to the Romans, Corinthians, and Galatians, had been transcribed and circulated among the churches generally. The Gospels and Epistles of St. John and the Apocalypse were not yet written, so that the Ephesian converts were thrown back mainly on the Old Testament for their spiritual edification.

Now we scarcely realize how completely the Old Testament is a Predestinarian Book. The key-note is struck in Deut. vii. 6, “Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor chose you because ye were more in number . . . &c. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.”

Now the whole of the Old Testament, with perhaps the exception of the book of Job, proceeds on these lines. The history is that of no common nation, but of a chosen people. Their very reverses are the chastisements of a nation whom God had chosen to be His peculiar people. Their national songs are those of an elect race. Their prophets are sent, not to preach to the heathen, but to bring back to God those whom He claimed as His own. The most important prophet begins his prophecy with, “I have nourished and brought up children and they have rebelled against me.” (Isaiah i. 2.) And the last prophet opens with, “I have loved you, saith the

should ^h be holy and without blame before him in love:

^h Luke i. 75.
ch. ii. 10. &
v. 27. Col. i.
22. 1 Thes.
iv. 7. Tit. ii.
12.

4. "Without blame;" without blemish, a sacrificial term. See Levit. i. 3.

Lord, Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons' of the wilderness." (Mal. i. 1-3.) Again, all through the Psalms and the Prophets it is "Jacob my chosen," "Israel mine elect."

Now this, with the exception of one Gospel and perhaps an Epistle or two, was the Bible of the Apostolic Christians. The book of God's promises seemed to witness to these Gentiles their own exclusion. All through it the children of Abraham were the chosen, the beloved, the children, whereas the Gentiles (and amongst them, of course, those of Ephesus,) the unchosen, the unloved, the strangers. How was this to be met? It is very remarkable how St. Paul in this chapter meets it. He puts from himself all the tokens of God's election on which, before his conversion, he had relied: his descent from Abraham, Isaac, and Israel, and from Benjamin, his circumcision, his Ultra Judaism, his blamelessness in the matter of the law. Whatever gain these might have been he counts them but loss; and he fixes the hopes of his own election and of those of his countrymen who believed, on the fact that God had given him to believe in the Seed to Whom, in reality, He had made the promises (Gal. iii. 16-29). And this goodwill of God towards him was no matter of yesterday. It was settled by God before the foundation of the world, and its purpose was that he and his countrymen, co-believers with him, should be "holy and without blame before him in love." So that he pronounces his own election, and those of his converts, to be the same—an election not in Abraham as the forefather of the chosen race, but in Christ, in Whom all the families of the earth should be blessed—in Christ, in Whom there is neither Jew nor Greek, but He is all and in all. Now let the reader remember that the Apostle could not say anything higher, anything more endearing than this. The terms in which God sets forth His love to His people are not addressed to individuals, but to the elect body. "The Lord hath chosen Zion to be an habitation for himself, he hath longed for her. This shall be my rest for ever, here will I dwell, for I have a delight therein." (Ps. cxxxii. 13, 14.)

So that, in these predestinarian words, the Apostle says to the Ephesians: 'You are partakers on equal terms with me in the highest blessings which a creature can receive. God hath chosen me to be an instrument of His greatest purposes; to this end He hath called me out of the mass of my countrymen to believe in His Son, and He hath called you out of the unbelieving mass of your countrymen to believe in the same Son. We are both chosen in Christ. And this was no afterthought on God's part. It was no outcome of present circumstances, conceived yesterday and annulled to-morrow. It was settled by Him from the first. "Known unto God are all his works from the beginning of the world" (Acts xv. 18). Just as He pre-ordained the coming of His Son, so He pre-ordained in Him His Church; and if He has made His word to come effectually to you, He has pre-ordained you to be in that Church, and so to be instruments of His purposes.'

Now, if the Calvinist says, This does not suit me, I must have something more absolute, something more philosophical, something more independent of Old Testament ideas of nation and Church than this: then we retort, You must go to someone besides St. Paul for it, for he earnestly desires to connect the present with the past. But if you will have something more abstract, you have it in St. Paul's words: "Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it (but didst endow thyself with it)?" Now this is the great general truth, that all creatures are what they are through the will of God, and that this will is not a thing of to-day or yesterday, but was distinctly in the mind of God during past ages. Such must be the truth of things if God has not left all things to chance, but has a plan foreseen and pre-ordained which will make known to the universe the wisdom and goodness of His purposes (ch. iii. 9, 10).

Such is the Election set forth in this Epistle. I have not brought out the other side of it—that we have to respond to all this, to justify God's goodness, to continue in the Vine of His grace (John xv. 1-10; Rom. xi. 17-22), and such things. We shall have abundant opportunities for this as we go on.

"That we should be holy and without blame before him in love." This is the safeguard of this holy truth. We are not chosen to faith only, that we should be merely believers, but "that we should

5 ⁱ Having predestinated us unto ^k the adoption

ⁱ Rom. viii. 29.
30. ver. 11.
^k John i. 12.
Rom. viii. 15
2 Cor. vi. 18.
Gal. iv. 5.
1 John iii. 1.

be holy and without blame before him in love." Chrysostom's remarks are exceedingly good: "That you may not imagine then, when you hear that He hath chosen us, that faith alone is sufficient, he proceeds to add life and conduct. To this end, saith he, hath He chosen us, and on this condition, *that we should be holy, and without blame.* And so, formerly, He chose the Jews. On what terms? This nation, saith he, hath He chosen from the rest of the nations. Now if men in their choices choose what is best, much more doth God. And, indeed, the fact of their being chosen is at once a token of the loving kindness of God, and of their moral goodness. For, doubtless, He chose them as approved. He hath Himself rendered us holy, but then we must continue holy. A holy man is he who is a partaker of faith; a blameless man is he who leads an irreproachable life. It is not, however, simply holiness and irreproachableness that He requires, but that we should appear such before Him. For there are holy and blameless characters, who yet are esteemed as such only by men—those who are like whited sepulchres, and like such as wear sheep's clothing. It is not such, however, He requires, but such as the prophet speaks of: '*And according to the cleanness of my hands.*' What cleanness? That which is *so in His eyesight.* He requires that holiness on which the eye of God may look." If it be answered that God requires absolute holiness and blamelessness, we answer, No. He does not require that which is impossible as long as our flesh is unrenewed. He requires simplicity and godly sincerity. He requires carefulness, watchfulness, and humility.

"In love." Some take this "in love" with the next verse, "Having in his love predestinated us"; but such was the stress which St. Paul laid on love as *the* Christian grace, that the great probability is he would associate it with holiness and blamelessness—holiness of character, blamelessness of conduct, and love as the firstfruit of the Spirit, without which no other grace was acceptable (1 Corinth. xiii.).

5. "Having predestinated us unto the adoption of children by Christ Jesus," &c. This is an amplification of the preceding. He chose us, having predestinated us. The choosing and the pre-

¹ Mat. xi. 26.
 Luke xii. 32.
¹ Cor. i. 21.
 ver. 9.

of children by Jesus Christ to himself, ¹ according to the good pleasure of his will,

destinating are, in the Divine Mind, independent of time; all is one act in God. Is there any difference in the ideas of election and predestination? Yes. Election is *choosing* out of a number, whereas predestination is God's determining long beforehand to do this.

"To the adoption of children by Jesus Christ to himself." "The adoption of children" or "of sons" is, in the Greek, comprehended in the one word *υιοθεσία*. To this adoption we are predestinated, not in Adam, not in Abraham, but in Christ—through believing in Him and being made members of His Mystical Body. All men are naturally children of God in Adam. "We are also his offspring" (Acts xvii. 28); and in Malachi ii. 10: "Have we not all one Father, hath not one God created us?" also Luke iii. 38: The circumcised seed of Abraham partook also of a lower adoption: thus God says, "Israel is my son, my firstborn." And God says in Isaiah i. 2: "I have nourished and brought up children, and they have rebelled against me."

But the adoption under the Christian dispensation was far beyond this. "As many as received him, to them gave he right to become the sons of God." This Sonship was by "a new birth of water and of the Spirit." It was the being in Christ as branches of the true Vine (John xv. 1-10), branches of the Divine Olive Tree (Rom. xi. 17), members of the Mystical Body.

Two or three questions arise respecting this. Is it connected with Baptism? We answer, it cannot ordinarily be dissociated from it, for our Lord Himself has joined water with the Spirit as co-efficients, in bringing us into the Kingdom of God, and our Apostle says: "By his mercy he saved us by the bath of New Birth and renewing of the Holy Ghost" (Titus iii. 5).

There is no difficulty about believing this if we can apprehend that Christ is a Divine Person, Who has instituted a Divine System, and is omnipresent to make every sacramental act as effectual in the last age as in the first.

Secondly, does this Adoption belong to Infants? Our Lord's words and acts respecting them oblige us to believe that it does, and there is no difficulty in it if we believe that Christ is the Second Adam, and that human beings are grafted into Him in

6 To the praise of the glory of his grace, ^m wherein he hath made us accepted in ⁿ the beloved.

^m Rom. iii. 24.
& v. 15.

7 ° In whom we have redemption through his

ⁿ Mat. iii. 17.
& xvii. 5.
John iii. 35.
& x. 17.

6. "Wherein." So D., E., G., K., L., most Cursives, d, e, f, g, Vulg., Goth., &c.; but N, A., B., P., some Cursives, &c., read, "where-with he endued us." So Revisers.

° Acts xx. 28.
Rom. iii. 24.
Col. i. 14.
Heb. ix. 12.
1 Pet. i. 18,
19. Rev. v. 9.

order to receive a benefit corresponding to the injury they have received from the first Adam. It seems in accordance with the goodness of God that He should ordain that the system of His Son should be as comprehensive in transmitting good as the system of evil which it was introduced to counteract and destroy is in transmitting sin.

"By Christ Jesus." Christ is the channel or instrument through Whom we receive all spiritual good things.

"According to the good pleasure of his will." What he means to say, then, is this: God earnestly aims at, earnestly desires, our Salvation. Wherefore, then, is it that He so loveth us, whence hath He such affection? It is of His goodness alone. For grace itself is the fruit of goodness.

6. "To the praise of the glory of his grace," &c. Here grace is tacitly opposed to nature. If man had continued in his original innocence then there would have been abundant glory to God from the natural order of things, but to remedy the fall grace was required, and now the glory of the new state of things in Christ, is glory to Grace—i.e., to that which is infinitely above nature—to the kindness and love which brought about the Incarnation, and to the diffusion of the Nature of the Son of God consequent upon that Incarnation.

"Wherein he hath made us accepted in the beloved." "Made us accepted," or "bestowed grace upon us." The same word as in Luke i. 28: "Hail, thou that art highly favoured," or "replenished to the full with grace."

"In the beloved," i.e., not in our state of nature, but in our Evangelical state, as incorporated into Christ.

7. "In whom we have redemption through his blood, the forgiveness of sins," &c. We must ask the same question respecting the use of these terms of atonement by the Apostle as we did re-

p Rom. ii. 4.
& iii. 24. & ix.
23. ch. ii. 7.
& iii. 8, 16.
Phil. iv. 19.

blood, the forgiveness of sins, according to ^p the riches of his grace ;

specting the use of predestinarian terms. Why did St. Paul write "In whom we have redemption through his Blood, the forgiveness of sins"? We answer, Because he was a Jew, and had from his earliest youth been educated in the idea that atonement depended upon the Jewish Sacrificial system; and now, taught by the Spirit of God, he centred all atonement in the One Sacrifice, respecting which the prophet spake, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." All the propitiatory expressions of the New Testament (at least the principal ones) are derived from the Old Testament. It pleased Almighty God in preparing a people for the reception and dissemination of the final truth to give them a form of worship which could not be given to unfallen creatures, but was eminently suited for fallen ones. The ideas underlying this service were: first, confession that the offerer deserved death, and required atonement; and secondly, that he must surrender himself in the victim or substitute which God ordered. This is all comprehended in the account of the first sacrifice ordained in the book of Leviticus i. 1-4: "He shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make atonement for him."

This mode of worship being ordained by God, was no doubt in the wisdom of God the best way for preparing His chosen people, and, through them, mankind, to receive the way of access to God through the Blood of the Eternal Son. What the blood of the particular victim did for the particular Israelite, *that* the Sacrifice of the Son of God did for all mankind, and was efficacious for each man who would claim his part in it.

I may, and with reason, be expected to say something respecting the mystery of the Atonement. The mystery never, of course, can be cleared up, because it is a purely Divine Mystery, for it concerns a transaction between two Persons in the Ever-Blessed Trinity; but much of the difficulty may be cleared away if we dismiss from our minds the idea that the Atonement is forensic, *i.e.*, that a judge sitting to administer justice accepts the punishment of an innocent person instead of that of a guilty one. This is not the idea, but the

underlying thought is the acceptance of an act of worship, *i.e.*, a sacrifice. Christ in the matter of His atonement does what we in our way constantly do, He sacrifices Himself for others, for His Church, for the race. The mystery is not in the act, but in His being able to do the act, to gather up and represent in His own Person all mankind. Now the explanation of this is the mystery of His Person, that He was God and man, of a reasonable soul and human flesh. God brought about at the first that all mankind should be both naturally and federally in one man—Adam. He might have done otherwise: He might not have willed the unity of the race, but brought into being many heads; but He willed that they should be one, and so under one head, in order that He might, if He chose, deal with them as one. This one fell (as in Adam all die), and there seemed to be no hope, for where was it to come from?

Now God in His Eternal counsels had provided for this. He permitted His Son to come amongst the race personally as a member of its best and choicest family, He permitted that Son to live under all the sinless conditions of our fallen human nature, and in the strait path of duty—because He would assert the truth—to expose Himself to the extremest hatred and malice of wicked men and to die a fearfully painful and shameful death.

Now such an One so coming amongst us, so living, so suffering, could not but be the Head of the race. If there could be an Adam, He must be that Adam—the first Adam must surrender his place to Him. If the race could be dealt with as one, it must be dealt with through Him—if the race could be represented, it must be by Him. All this, if the Incarnation be true, must be so. If the very Son of God came into the race, He could not come to be a nobody. What could He be? He could be nothing but **THE** Man, the Adam, the Seed, the Heir, the Head, the First-Born, for He was the God-man. And so He offered Himself, not so much in the way of worship, though every act of His was worship, but of devotion—He devoted Himself to His Father so far as not to avoid death for the honour of His Father's character, His true religion and worship. He had to assert the truth respecting His Father, and respecting Himself as the unique Son of that Father. He had to assert the truth respecting religion that it was dishonoured in the persons of those who most ostentatiously professed it. He had to assert the truth respecting the most honoured traditions of His country that they made void the law; respecting the Sabbath, that it was made for man and not

man for it; respecting Jerusalem, the city of the great king, that it would cease to be the home of God's worship. For thus swerving not a hair's breadth from the path of duty in witnessing to the truth—for this He was crucified. All other acts of devotion paled before this, as well they might, and this His one crowning act became, as we might well believe, the Sacrifice through which God might accept the world.

One question more. Is there any imputation in this His Sacrifice? There is, if we can rightly apprehend it. But it is not an unreal forensic imputation, but we may say almost a natural one, if Christ be the actual Head of Mankind; for the idea of imputation is very common amongst us. The disgrace of a foul deed, or the honour of a good deed attaches to a whole family. A man takes the son of a very valued friend into his employment, he fails in his duty and his employer says to him, I might reasonably dismiss you, but for the sake of your father, whom I warmly loved, I will not do so. Now this acceptance "for the sake of," which we so constantly act upon in our intercourse with one another, God acts upon in His intercourse with us. It seems to me the best word to describe the Divine reality. Under it may be comprehended all the sacrificial terms. The Death of the Son of God was the most real of all sacrifices. The virtue of all other sacrifices put together cannot be named beside it, and so the Apostle says, "In whom we have redemption through His Blood, the remission of sins."

"According to the riches of his grace." The grace or good will is on the part of God the Father, Who in the counsels of the ever-blessed Trinity gave His Son, and the Son in obedience to Him consented to become the Head of the fallen race. This "riches of grace" is incompatible with the forensic explanation of the atonement; for there is no particular kindness or good will in accepting an exact equivalent, but there is grace in accepting a sacrifice from which in all its stages all idea of mere payment is excluded, and which in all its stages is based on self-surrender, self-devotion, self-sacrifice and filial obedience.

Again, much of the grace and mystery of atonement is wrapped up in the words, "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John x. 17). He laid down His life as an Atonement, that He might resume it again as an Intercessor, and continue to offer to His Father His people in Himself. The Atonement is not to be contemplated apart from

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 ^a Having made known unto us the mystery

^a Rom. xvi.
25. ch. iii. 4,
9. Col. i. 26.

the Resurrection and Ascension and perpetual Intercession, as they are not to be contemplated apart from it.

8. "Wherein he hath abounded toward us in all wisdom and prudence." This "wisdom and prudence" may be either the wisdom and prudence with which God acts in the matter of atonement and forgiveness, or it may be the wisdom and prudence which He infuses into us. I cannot but think that, taking the context into account, it is the former. The mode of atonement or forgiveness which God has instituted magnifies not only His grace, but His wisdom and prudence, which latter may be described as wisdom in action. It is an atonement dependent upon the most costly of conceivable sacrifices. Its application to each sinner depends upon his repentance and his belief in the Son of God, Who offered the Sacrifice. It is complete in its remission of past sin and complete in its grace against future sin. It enables God to pardon readily, and yet not for a moment to be thought indifferent to sin. In fact, the wisdom in planning and pre-ordaining it, and the prudence in carrying it out, exceed all thought.

If, however, it means the wisdom and prudence infused into us, then our minds revert to the spirit of wisdom and counsel with which the Messiah was anointed that He might bestow it upon us.

The true Christian is the wisest of men, inasmuch as, taught by the wisdom of God, he understands the things of God so far as they can be apprehended by man in flesh and blood, and the most prudent of men, because his prudence does not only take into account the few years of his existence here, but the judgment which he will have to undergo, and the eternal ages in which he must live in heaven or in hell.

9. "Having made known unto us the mystery of his will, according to his good pleasure which," &c. This mystery of God's will is again touched upon in Ephes. iii. 5, 6, and to our examination of this latter place we shall reserve our fuller consideration of this. The mystery is made known, but it still remains a mystery—that is, we know by revelation that it is, but not how it is—it yet remains one of the most inscrutable things of God, but in this

^r ch. iii. 11.
² Tim. i. 9.
^s Gal. iv. 4.
 Heb. i. 2. &
 ix. 10. ¹ Pet.
 i. 20.
^t 1 Cor. iii.
 22, 23. & xi.
^{3.} ch. ii. 15.
 & iii. 15.
^u Phil. ii. 9,
 10. Col. i.
 20.
[†] Gr. *the*
heavens.

of his will, according to his good pleasure ^r which he hath purposed in himself:

10 That in the dispensation of ^s the fulness of times ^t he might gather together in one ^u all things in Christ, both which are in [†] heaven, and which are on earth; *even* in him:

mystery of God's Will made known, St. Paul may allude to the unfolding of the mystery of the call of the Gentiles in the Jewish prophets, as particularly in the promise to Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18); also in the latter part of Ps. xxii., "All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindred of the nations shall worship before him;" and Isa. xi. 9-10.

"According to his good pleasure which he hath purposed in himself." A purpose prompted by His kindness and love, not by His severity or justice. "Which he hath purposed in himself." This seems to mean that, if we may say so with the utmost reverence, in the counsels of the Trinity the Father took the initiative of love and mercy, and resolved to establish that eternal concord between all the members of his intelligent creation, which is expressed in the next verse.

10. "That in the dispensation of the fulness of times he might gather together in one all things in Christ." "In the dispensation." Rather perhaps for, or with regard to, the "dispensation," *i.e.*, the "economy" or "ministration." The fulness of the times required its own economy or management, or dealing with.

"The fulness of times." No doubt the time of the Incarnation, "When the fulness of the time was come God sent forth his son," in order that He might gather together in one all things in Christ, and might again knit them together in one. They were formerly under one head in Adam (at least in God's intention), but through sin there was disorganization and separation amongst God's intelligent creatures, and they were again to be brought under one head (*ἀνακεφαλαιώσασθαι*) in a far more perfect and glorious way than was possible under a mere forefather, or natural head of a race.

"All things in Christ, both which are in heaven," &c. No doubt

11 ^xIn whom also we have obtained an inheritance, ^ybeing predestinated according to ^zthe purpose of him who worketh all things after the counsel of his own will:

^x Acts xx. 32.
& xxvi. 18.
Rom. viii. 17.
Col. i. 12.
& iii. 24. Tit.
iii. 7. Jam.
ii. 5. 1 Pet.
i. 4.
^y ver. 5.
^z Is. xlvi. 10,
11.

11. "In whom also we have obtained an inheritance." So N, B., K., L., P., most Cursives, f, Vulg., &c.; but A., D., E., F., G., read, "we were called."

this includes all creatures that can understand Redemption and glorify God for it. Of course it includes all the angelic natures who desire to look into the things made known by the Gospel (1 Pet. i. 12), and for whose instruction in the manifold wisdom of God the Church itself was ordained (Ephes. iii. 10).

But what means he by "all things which are on earth," seeing that so few, who have heard the preaching, have received the Gospel, and so few of the untold generations of men have to this day even so much as heard it? We are to remember that a very small part of God's dealings is yet made known to us—that we know little or nothing of the wide application of such places, as, "for this cause was the Gospel preached also to them that are dead" (1 Pet. iv. 6).

In fact, no limits can be assigned to the application of a verse like this. It may include the inhabitants of other worlds besides ours. It may extend to the farthest future—to the nations peopling the new earth under conditions of which we can form little or no conception (Rev. xxi. 24). Such is the Divine Greatness of the Author of Redemption, that no limits of time or space of which we are accustomed to take account, can be assigned to its issues.

11. "In whom also (*i.e.* in Christ) we have obtained an inheritance, being predestinated," &c. Here he descends from the infinitely high and deep thoughts which seem to embrace the universe, to assert his own part and the part of his brethren in these unspeakable blessings. Surpassingly great though all this be, we have our share in it, we have obtained part and lot in it, and that not as a matter of yesterday, but through the predestination of Him Who is above time, Who inhabits eternity, with Whom all duration is one eternal now.

"According to the purpose of Him who worketh all things after the counsel," &c. The choice of ourselves and of all whom God

12 ^a That we should be to the praise of his glory, ^b who

^a ver. 6, 14.

² Thess. ii. 13.

^b Jam. i. 18.

¹ Or, *hoped*.

^c John i. 17.

² Cor. vi. 7.

first || trusted in Christ.

13 In whom ye also *trusted*, after that ye heard
^c the word of truth, the gospel of your salvation:

predestinates, is not according to chance, or if the word may be spoken, caprice, but for an all-wise and all-benevolent purpose. He has a purpose in the choice of His instruments, in order that they may, through His working with them, carry out a settled plan, which plan is, partially at least, revealed to us in Ephes. iii. 10, "to the intent that now to the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God."

"His own will." Of God's will in the destiny of the whole universe, we may have but faint glimpses, but of His will respecting each one of us we have very plain revelations indeed. "God our Saviour, who will (θέλει) have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 4). "This is the will of God, even your sanctification" (1 Thess. iv. 3). "Who gave himself for us, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4). Have we our place in the great plan of God, by which His Will, which embraces all the world, is carried out? our one proof of this to ourselves is that His Will is being accomplished in us—otherwise we carry out His Will as the devils do, and not as the angels.

12. "That we should be to the praise of his glory, who first trusted in Christ." This is held by many leading commentators to mean, "who beforehand hoped in Christ—who hoped in the Messiah before He came, and so welcomed Him when He appeared;" but this can hardly be the meaning, for St. Paul was not amongst these. The commonly accepted meaning seems preferable, "who trusted in Christ first," *i.e.*, before the Gentiles, and who were led by God to believe in Him, that they might preach Him to the Gentiles.

13. "In whom ye also *trusted* after that ye heard the word of truth," &c. The word "*trusted*" is not in the original, and the word which should be supplied is probably "*were sealed*."

"Ye also." "Ye Gentiles." Mark how even in this Epistle, apparently addressed to all faithful Christians, the original distinction between the Jew and the Gentile (though done away in Christ) yet occupies the Apostle's mind. Hitherto it has been

in whom also after that ye believed, ^dye were sealed with that holy Spirit of promise.

d 2 Cor. i. 22.
ch. iv. 30

“we” the original election, now it is “ye”—“After that ye heard the word of truth, the gospel of your salvation.” The Gentiles knew no prophecies respecting Christ till they heard them in the preaching of the Gospel by their first Evangelizers.

“In whom also after that ye believed, ye were sealed with that Holy Spirit,” &c. Two or three interpretations have been given to this sealing.

1st. That it is the gift of the Holy Spirit to enlighten the understanding and purify the heart, considered as apart from any particular ordinance, such as Baptism or Confirmation, in the due reception of which, however, we are especially led to look for the Spirit.

2ndly. That it is Baptism.

3rdly. That it is the Laying on of hands.

At first, considering that the gift of the Holy Spirit in enlightening the understanding and purifying the heart, is of such unspeakable importance to each separate soul, and makes the all-important difference between the heathen man and the Christian, we are inclined to set aside all connection with any outward rite received after the first-believing, but the very words of the Apostle here, “after that having believed,” point us to some particular time *after* the first believing; and here the account in Acts xix. comes in, as showing that the Apostle evidently alluded to a sealing subsequent to either first-believing, or Baptism. We read there that St. Paul asked certain disciples, “Have ye received the Holy Ghost since ye believed?” and being answered in the negative, he caused them to be baptized in the Name of the Lord Jesus, and not till then did he lay his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied. Now we find that in the early Church this laying on of hands was constantly called the seal, and the gift of the Holy Spirit associated specially with it. Thus in Tertullian’s treatise on Baptism (A.D. 200), “Next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing;” and Cyprian (A.D. 250), “Which custom has also descended to us, that they who are baptized may be brought to the rulers of the Church, and by our prayer, and by the laying on of hands, may obtain the Holy Ghost, and be consummated with the Lord’s signature” (Epist. lxxiii.). It is very pro-

^e 2 Cor. i. 22.

& v. 5.

^f Luke xxi. 28.

Rom. viii. 23.

ch. iv. 30.

^g Acts xx. 28.

^h ver. 6, 12.

1 Pet. ii. 9.

14 ^e Which is the earnest of our inheritance
^f until the redemption of ^g the purchased possession,
^h unto the praise of his glory.

bable, then, that St. Paul has this in his mind under the term "sealing," for this outward sealing, followed by the visibly miraculous gifts of the Spirit, was God's particular witness to the call and election of the Gentile believers; thus Acts xi. 15, 18; and Gal. iii. 5. Anyhow, the due consideration of Acts xix. 1-7, will convince us that St. Paul attached great weight to this sealing, which was manifested in visible gifts, as well as in invisible graces.

"With that Holy Spirit of promise." "With that Spirit of promise the Holy One." This may mean that Holy Spirit Who is the especial promise of the Father. "Behold, I send the promise of my Father upon you" (Luke xxiv. 49); or that Holy Spirit Who is, in Himself, the promise and pledge of all possible blessings which the creature can receive.

14. "Which is the earnest of our inheritance, until the redemption of," &c. See my notes on 2 Corinth. i. 22 for examination of the word *arrhabōn* (ἀρραβών), here translated "earnest." The full inheritance will not be recovered till the last day, when we shall be raised again in our glorified bodies (Rom. viii. 23); but the pledge of it is in the present possession of the gift of the Spirit. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

"Until the redemption of the purchased possession." The Lord hath *purchased* the whole Church with His Blood (Acts xx. 28). Now to purchase is to obtain possession; but the Church, though His by right, is not in its fullest sense His till each and every member of it is perfected in His grace and presented faultless before Him at the last (Ephes. v. 27), each one being raised up in the likeness of His glorious Body. Redemption is, in New Testament language, not yet complete. The full price is paid, but the full value purchased is reserved to the end. Thus in Rom. viii. 23, "the Redemption of our body;" and in 1 Cor. i. 30, Redemption is mentioned last: "Jesus Christ, Who of God is made unto us wisdom, and righteousness, and sanctification, and Redemption."

15 Wherefore I also, ¹after I heard of your faith in the Lord Jesus, and love unto all the saints.

16 ^k Cease not to give thanks for you, making mention of you in my prayers;

17 That ¹the God of our Lord Jesus Christ,

¹ Col. i. 4.

Philemon 5.

^k Rom. i. 9.

Phil. i. 3, 4.

Col. i. 3. 1

Thes. i. 2.

2 Thes. i. 3.

¹ John xx. 17.

15. "And love." So D., E., F., G., K., L., most Cursives, d, e, f, g, Vulg., Syr., Copt., Goth.; but N, A., B., P., Origen, &c., omit "love."

16. "Making mention of you." So D. (Gr.)*, E., K., L., P., most Cursives, Vulg., Syr., Cop., Arm.; but N, A., B., D*, and nine Cursives, omit "of you."

15. "Wherefore I also, after I heard of your faith in the Lord Jesus," &c. It has been supposed that this implies that he had not seen the persons to whom he now writes, but had only heard of their faith and love through others; but if it be remembered that he wrote this Epistle from his prison, or state of confinement in Rome, and that he was continually sending to know the spiritual state of his converts in all parts of the world, then it is only likely that he wrote this after having received some report of them that they were not declining, but rather increasing in faith and love.

"Faith in the Lord Jesus—love to all the saints." "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love" (Gal. v. 6).

"Love to all the saints" may mean that they sent to relieve the wants of those who were living at a distance from them. St. Paul, in the earnestness which he displayed in the matter of the maintenance of the poor saints in Jerusalem, seems to attach much importance to assisting strangers whom Christians had never seen, but whose only claim was the common profession of faith in the Son of God.

16. "Cease not to give thanks for you, making mention of you in my prayers." The thanksgiving being mentioned first seems to predominate. He thanks God for what he has heard respecting their faith, and he prays that they may progress in the realization of what God has revealed to them.

17. "That the God of our Lord Jesus Christ, the Father of glory," &c. Christ having become very man is, with respect to His human nature, a creature of God; as He says: "I ascend unto my Father and your Father, and to my God and your God" (John xx. 17).

^m Col. i. 9.

|| Or, *for the acknowledgment*, Col. ii. 2.

ⁿ Acts xxvi. 18.

^o ch. ii. 12. & iv. 4.

the Father of glory, ^m may give unto you the spirit of wisdom and revelation || in the knowledge of him :

18 ^a The eyes of your understanding being enlightened ; that ye may know what is ^o the hope

18. "Your understanding." So a few Cursives ; but N, A., B., D., E., F., G., K., L., P., most Cursives, Dict., Vulg., Syr., read, "of your heart."

The Lord, then, has towards us not only the infinite benevolence of the Divine Nature, but also all creature sympathy. He and we have One common God and Father. He is, as He is described in Colossians i., "the firstborn of every creature" (Col. i. 15).

"The Father of glory." This seems to be a kindred expression to the "Father of lights" in James i. 17. I do not consider that it means here, as some suggest, the Father of the Lord's Divine Nature. Glory, as here ; Lights, as in James i. 17 ; Mercies, as in 2 Cor. i. 3, are personified, and are supposed to issue so wholly from the very Person of God, that He is not their maker or author, but their Father.

"The spirit of wisdom and Revelation in the knowledge of him." The spirit of wisdom is placed first because the mind must be in a prepared state, *i.e.*, endowed with heavenly discernment to receive a revelation rightly.

18. "The eyes of your understanding being enlightened." There can be little doubt but that "heart" is the true reading—"the eyes of your heart"—Divine knowledge such as the Apostle prays for being a matter rather for the heart to apprehend, than for the understanding to comprehend.

The Apostle now proceeds to pray on behalf of his converts, that being thus gifted with the spirit of wisdom and understanding, and enlightened in heart, they may know three things, "the hope of His calling," "the riches of the glory of His inheritance," and "the exceeding greatness of His power" towards believers as exemplified in the Resurrection and Ascension of the Lord, and His Headship over all things on behalf of His Body the Church.

(1) "The hope of God's calling." When God causes His voice to be heard in the inmost soul of one, alienated till then from Him, and so having no true or well-grounded hope, it must be to inspire that man with hope, particularly as this calling on God's part separates

of his calling, and what the riches of the glory of his ^pinheritance in the saints.

P ver. 11.

19 And what is the exceeding greatness of his

a man from this world, and gives him hopes and fears, too, above and beyond the world. In the case of the earliest Christians these hopes respecting this world came so completely to an end that the Apostle could say: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19). Now the hope of God's calling was not only a hope beyond the grave—a hope of eternal life—but it was a hope that all things, no matter how adverse, worked together for good to them that loved God. The victory of this hope over present things is best expressed in other words of this Apostle: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. viii. 35).

"And what the riches of the glory of his inheritance." The visions of future good things are described in Scripture as beyond measure bright and beautiful. No matter what explanation we give to the two last chapters of the book of the Revelation, they set forth a state of material grandeur and magnificence suitable to be the habitation of those who are raised up in the likeness of Christ's glorious Body.

There, if anywhere, is an attempt to set forth the things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." Until we get rid of the idea that the future state of blessedness will be a vast hall or place of assembly in which all will be equal and engaged in one unvaried occupation, and rather look upon it as a kingdom (Luke xix. 17-19), having the ranks and gradations and varied employments of a vast but most holy community, we shall not be able to enter into this Apostolic prayer. Mark, too, how the epithets are, as it were, piled on one another. It is not the inheritance, but the glory of the inheritance; and not that only, but the riches of the glory of the inheritance.

19. "And what is the exceeding greatness of his power to usward who believe," &c. The power exerted on our behalf in eternity

q ch. iii. 7.
Col. i. 29. &
ii. 12.

† Gr. *of the
might of his
power.*

r Acts ii. 24,
33.

s Ps. cx. 1.
Acts vii. 55,
56. Col. iii. 1.
Hebr. i. 3. &
x. 12.

t Phil. ii. 9,
10. Col. ii.
10. Hebr.
i. 4.

u Rom. viii.
38. Col. i. 16.
& ii. 15.

power to usward who believe, ^a according to the working † of his mighty power,

20 Which he wrought in Christ, when ^r he raised him from the dead, and ^s set *him* at his own right hand in heavenly *places*,

21 ^t Far above all ^u principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

will be according to the measure of two things—the power exercised by God in the Resurrection of Christ, and the power exerted by God in causing Christ to ascend, and in giving Him a seat at His right Hand, and putting all things under His feet.

The exceeding greatness of God's power as energized in Christ at His Resurrection seems to be that He raised His Son from the dead in a spiritual, life-giving, and glorified body—a body remaining a body, and so capable of being felt, and handled, and yet having all the properties of a spirit, so that it should pass as a spirit through all obstacles, be visible and invisible at will, be above the conditions of space, and be able to rise from the earth to heaven itself.

“And set him at his own right hand in the heavenly places.”

21. “Far above all principality, and power, and might, and dominion,” &c. The power of God in the exaltation of Christ to His right Hand seems a different exhibition of power to that put forth in raising Him from the dead. If He caused Him to ascend into heaven it was following this up to set Him at His own right Hand in accordance with His prayer, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John xvii. 5). It may be that the power of God was set forth in the bowing of the heavenly hosts of all orders and ranks to adore in His human form Him Whom they had in past ages adored as God only, in the bosom of the Father; but we know nothing whatsoever of the condition of this heavenly and eternal world, only we have to remember that God hath exercised some further power in the exaltation of Christ on our behalf. It

22 And ^x hath put all *things* under his feet, and gave him ^y to be the head over all *things* to the church,

^x Ps. viii. 6.
Matt. xxviii.
18. 1 Cor.
xv. 27. Hebr.
ii. 8.
^y ch. iv. 15, 16.
Col. i. 18.
Hebr. ii. 7.

is the exceeding greatness of His power to usward who believe, displayed in the exaltation of the God-Man.

It is to be remarked how often St. Paul recognizes the gradations in the heavenly hosts. Thus Romans viii. 38, "I am persuaded that . . . neither angels, nor principalities, nor powers," &c., and in Coloss. i. 16, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:" and he recognizes the same gradations in evil angels, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" (Ephes. vi. 12); and also Coloss. ii. 15, "Having spoiled principalities and powers."

Now these, all these, by an exertion of the mightiest authority of God, are under Christ. Just as God gave Him the Name which is above every name, so hath He given to Him the power which is above every power. And this for Himself and for us. For Himself that He might be glorified in His human nature with the glory which He had from Eternity in His Divine Essence, and for us, as the following verses show.

22. "And hath put all things under his feet, and gave him to be the head over all things," &c. "Put all things under his feet." This seems to be much in the mind of the Apostle. He dwells upon it very fully in 1 Corinth. xv. It is a citation or adaptation of Psalm viii. But whereas in this Psalm it refers only to earthly things (sheep, oxen, beasts of the field, &c.), in his reference to it the Apostle applies it to the whole created universe.

"And gave him to be the head over all things to the Church, which is his body," &c. This mystery is dwelt upon with great fulness in 1 Corinth. xii.: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also in Christ. For by one Spirit are we all baptized into one body. . . . The body is not one member but many. . . . Now ye are the body of Christ, and members in particular." Here, however, it seems to be spoken of still more divinely, or from its Divine side.

z Rom. xii. 5. ·
 1 Cor. xii. 12,
 27. ch. iv. 12.
 & v. 23, 30.
 Col. i. 18, 24.
 a Col. ii. 9.

23 ^z Which is his body, ^a the fulness of him
^b that filleth all in all.

^b 1 Cor. xii. 6. In 1 Cor. xii. the Apostle principally contemplates
 ch. iv. 10. the co-working of the members together in this world;
 Col. iii. 11. here he rather looks upon the Church as the Body of Christ in
 heaven, and being inseparable from Him, as sharing His Exaltation.

The question presents itself, is this body visible or invisible? Unquestionably it is regarded by the Apostle as visible. It is the same thing which is spoken of in iv. 4: "There is one body, and one Spirit"—one body, and, as such, bound to be visible; one Spirit, to which it pertains to be invisible. The Church is one vast mystery or Sacramentum: having its outward part visible amongst the things of time and sense, and its inward part, its mysterious connection by joints and bands with the Unseen Head, invisible and spiritual. To make it an invisible and merely spiritual body is to frustrate, so far as can be, the intention of God in ordaining its visible sacraments, and visible ministry and organization, just as it frustrates the purpose of God if we regard it as a function of the state, or a higher expression of the benefits of the social state, and such things.

"His body, the fulness of him that filleth all in all." That is, the completeness of him that filleth all in all. If the Lord is a Head He must have one Body which completes Him, as it were, as one Divine Organization. In 1 Corinth. xii. 12, the whole body, Head and Members, is called Christ, "As the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ." "The fulness of Christ is the Church, and rightly, for the complement of the head is the body, and the complement of the body is the head. . . . Observe how he introduces him as having need of all alike; for unless we be many, and one be the hand, and another the foot, and another some other member, the whole body is not filled up. . . . Perceivest thou then the riches of the glory of his inheritance? the exceeding greatness of His power towards those who believe? the hope of your calling" (Chrysostom).

CHAP. II.

AND ^a you *hath he quickened*, ^b who were dead
in trespasses and sins ;

^a John v. 24.
Col. ii. 13.

^b ver. 5. ch.
iv. 18.

1. "And you hath he quickened, who were dead in trespasses and sins." "And you." Here the Apostle signifies the Gentiles who believed in Christ and were brought into the Unity of His Body. It is a carrying out of the distinction alluded to in verses 12 and 13: "That we should be to the praise," &c. "In whom ye also trusted."

"Hath he quickened." We have to supply this from verse 5. But if so we must also supply, "Hath raised us up together, and made us sit together," from verse 6.

"Who were dead in trespasses and sins." This being one of the comparatively few, but very decisive places which pronounce those not in Christ to be in a state of death, we must in all humility see as to how far it actually conducts us in this direction, for we may so interpret it as to make nothing of the distinction between right and wrong, and as if God, in His judgment of the heathen, would make no difference between one heathen man and another, but would sweep them all indiscriminately into the same pit of unutterable anguish.

It is universally true that all men require the new life from Christ, and if they have it not are in a state of death compared to those who have it.

But we commonly use the phrase "dead in sin," of those who have no stirring of spiritual, or even of moral life within them, but are, as we say, dead to all better feelings and aspirations.

Now it was not the Apostle's purpose to predicate this of all the heathen ; if so, he would have denied the truth of what he asserts by implication in Rom. ii. 26, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" but it was the Apostle's purpose to predicate this state of death of the generality of the heathen. This he could do without denying that the Spirit of God worked in one here and another there, which differed immeasurably from the mode of His working in the Church (Titus iii. 6).

c 1 Cor. vi. 11.
 ch. iv. 22.
 Col. i. 21.
 & iii. 7. 1
 John v. 19.
 d ch. vi. 12.
 e ch. v. 6.
 Col. iii. 6.

2 ^c Wherein in time past ye walked according to the course of this world, according to ^d the prince of the power of the air, the spirit that now worketh in ^e the children of disobedience :

2. "According to the prince of the power of the air, of the spirit," &c. So Revisers.
 "According to the prince of the empire of the air, of the spirit that," &c. Ellicott.

If any one reads, in a Christian spirit, any heathen book, say the "Odes and Satires" of Horace, he will find enough there to convince him that the heathen were in a state of spiritual death. He will find, it is true, much which shows that the moral sense was, if one may so say, intellectually alive, but that is all; they had pleasure in unrighteousness, in all manner of wickedness. They not only did the same, but had pleasure in them that did them.

2. "Wherein in time past ye walked, according to the course of this world." "The course of this world," literally, the "æon of this world," but Alford and Ellicott deny any reference to Gnostical æons, and assert (the former at least) that the authorized translation is the very best. The course of this world, its very days, as the Apostle writes in chapter v., are evil.

"The prince of the power of the air." This is by many supposed to mean that the evil one and his wicked angels are not in heaven, and have no access there (Job. i. 6: Luke x. 18), neither as yet are they shut up in hell (Rev. xx. 2), but have power to inhabit the air, and so to have ready access to all the dwellers upon earth.

Alford explains it as meaning that they have as ready access to us as the very air with which we are surrounded, and illustrates his meaning by the words of our Lord, when in the parable of the sower He represents the devils as like the fowls of the air, who snatch away the seed sown on the hard beaten path.

Others suppose it to be a Rabbinical interpretation. Thus Dale: "The evil power is described, according to a Rabbinical tradition, as having his home in 'the air,' beneath the happy seats of the saints and of the angels which have kept their first estate, and therefore above the sphere of human life."

"The spirit that now worketh in the children of disobedience." Those who are under the dominion of wilful sin are called here the children of disobedience, just as those who walk in the light are

3 'Among whom also we all had our conversation in times past in ^sthe lusts of our flesh, fulfilling ^f Tit. iii. 3.
[†]the desires of the flesh and of the mind; and ^l Pet. iv. 3.
^hwere by nature the children of wrath, even as ^g Gal. v. 16.
 others. [†] Gr. *the wills*.
^h Ps. li. 5.
 Rom. v. 12,
 14.

said to be the children of light. Those who wilfully disobey God, whoever they are, have the enemy—the evil one—the prince of the power of the air, working within them.

3. "Among whom also we all had our conversation in times past," &c. We all—all we the chosen people of God, the Israel, the seed of Abraham—all we, notwithstanding our descent, our Circumcision, our Scriptures, our Sacrificial Ritual, our Law—fulfilled the desires of the flesh and of the mind. This is not said as if there were no spiritual persons amongst the Jews, but there was universally a far lower standard than that which was brought in by the teaching of Christ, and by the descent of the Spirit at Pentecost.

"Of the flesh and of the mind." The latter word, being in the plural, signifies the thoughts or imaginations. It seems equivalent to the fleshly thoughts or imaginations.

"And were by nature the children of wrath." "By nature" can mean nothing else than "by birth." By our natural birth we received from the first Adam a taint of evil which can only be neutralized or removed by our new Birth into the Second Adam, the Lord from heaven. The Scripture, however we may dislike the idea, reveals no entrance of evil into the world but this. But this term "children of wrath" must be read in the light of what we read in the very next verse, "for his great love wherewith he loved us." Here are children of wrath who are loved by God, the Supreme Being Whom they have offended, with "great" love. How can these two things be reconciled—children of wrath, and yet greatly beloved? With the greatest ease, I answer, if we only lay aside the deductions of human systems. The race were under wrath, and intended by the very God Whose wrath they had incurred to be redeemed from all the effects of that wrath, and placed under an infinitely better state than they were in by creation.

The history of the race, and of every part of it, especially the

ⁱ Rom. x. 12.
ch. i. 7.
ver. 7.

4 But God, ⁱ who is rich in mercy, for his great love wherewith he loved us,

^k Rom. v. 6,
8, 10. ver. 1.

5 ^k Even when we were dead in sins, hath

^l Rom. vi. 4, 5.
Col. ii. 12,
13. & iii. 1, 3.

^l quickened us together with Christ, (|| by grace ye are saved;)

|| Or, *by whose grace*: see

Acts xv. 11.
ver. 8. Tit.
iii. 5.

6 And hath raised *us* up together, and made *us* sit together ^m in heavenly *places* in Christ Jesus:

^m ch. i. 20.

part most favoured by God, is the history of a race who deserved wrath: a very great part of them, if we judge by the simplest rules of right and wrong, deserved very severe wrath, and consequent punishment; and by another proof all are children of wrath, for all incur the effects of wrath in the universal prevalence of death. I am writing, of course, for those who believe that the Scriptures reveal to us the will of God, and certainly the Scriptures make temporal death to be the wages of sin. "By one man sin entered into the world, and death by sin, and so death passed upon all men, in him in whom all have sinned" (Rom. v. 12). It is impossible to isolate any part of the race, and to educate them so as to prevent sin appearing in them, and not only appearing but ruling rampant over them. God Himself for our sakes tried this in the case of His chosen people, and as He foresaw and foretold, it failed. It is then almost a natural, almost a self-evident truth that we are by nature, or by birth, children of wrath.

"As others," *i.e.*, "we Israelites even as the rest of men." I need hardly say that this doctrine of transmitted sin is our Lord's doctrine as well as St. Paul's. The Lord by His universal preaching of repentance assumes that men are sinners, and so have need of it. By His institution of Baptism He assumes that all need to be washed from sin in the bath of new Birth. He includes all under sin when He says, "If ye then being evil know how to give good gifts to your children," and He includes the chosen seed as all under sin when He says, "If ye believe not that I am he, ye shall die in your sins."

4, 5, 6. "But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ . . . And hath raised us up together," &c. God hath not quickened us—that is, made us to live

· 7 That in the ages to come he might shew the exceeding riches of his grace in *"his kindness toward us"* Tit. iii. 4. through Christ Jesus.

with a new principle of life by the law, or even by a new law of mere words, but by the Resurrection of Christ. In His Resurrection God caused that we who believe in Him should receive a new Life, and not only receive a new Life, but show it openly in a new life before the world, and not only be raised, but be made to ascend with Him and even sit together with Him in heavenly places. That we receive a new life with Christ is the mystery set forth in Romans vi.; that we sit together with Him is contained in such words as "our life is hid with Christ in God."

The new life is not only a new life in the world, but a new life above the world. Such was the Apostolic life, such was St. Paul's life. Such has been and is the life of unnumbered saints whom the world has not known, but whom God has known and whom God will make known in a day which may be nearer than we think.

But why does the Apostle interject, "By grace ye are saved"? Evidently to assert that it is not by nature. By nature we are children of wrath only. By grace we are quickened, raised, and set on high in Christ. Such things are beyond the imagination of nature, they can only be in Christ, which is equivalent to "by grace," inasmuch as only by a special act of grace can we be brought into Christ.

7. "That in the ages to come he might shew the exceeding riches," &c. If He has begun with a thing so wondrous that it could rightly be described as being raised together, and made to sit together in the heavenlies in Christ, what may we look for in the continuance of such loving-kindness? "This then he saith, that even we shall sit there. Truly this is surpassing riches, truly surpassing is the greatness of His power, to make us sit down with Christ. Yea, hadst thou ten thousand souls, wouldst thou not lose them for His sake? Yea, hadst thou to enter into the flames, oughtest thou not readily to endure it? And He also Himself too saith again, '*I will* that where I am, there also shall my servants be.' Why, surely, had ye to be cut to pieces every day,

° ver. v.

Rom. iii. 24.

2 Tim. i. 9.

P Rom. iv. 16.

q Mat. xvi. 17.

John vi. 44,

65. Rom. x.

8 ° For by grace are ye saved ^p through faith ;
and that not of yourselves : *it is* the gift of
God :

ought ye not, for the sake of these promises, cheerfully to embrace it? Think where He sitteth—above all principality and power. And with whom is it that thou sittest? With Him. And who art thou? A dead carcase, by nature a child of wrath. And what good has thou done? Not any."

8. "For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God." This is the corollary from all that precedes. Salvation is described by the Apostle in no ordinary terms, but as a being quickened together with Christ, being raised together with Him, being made to sit with Him in the heavenlies. Now if this be not mere words, not exuberant imagination, but a reality, it is clear that it is of grace, for it is clearly not only beyond human effort, but beyond the highest flights of human imagination—imagination, that is, untaught and unexcited by Revelation, and even when we have Revelation, we are slow to apprehend it in such a transcendent form. For "by grace" we must understand, of course, not merely a simple isolated putting forth of God's Holy Spirit upon each particular soul, enabling it to believe, but the whole scheme and work of Redemption by Christ ; God decreeing, the Son of God accepting the decree, humbling Himself, becoming man, becoming the Second Man, the Lord from heaven, submitting to Crucifixion, rising again, ascending into heaven, and in all this taking us along with Him in His Death, in His resumption of life, in His Exaltation. This must be of grace, in fact, it is all of it grace. And by this we have been saved, and are saved by our submission to it and reception of it, for this is faith. God requires, and He has a right to require, that if He saves us in such a way we should acknowledge it, and this is our faith. But even this is an act of grace, or unmerited favour on God's part, that having no merits we should be saved without merits, but by an act of God's free mercy.

"And that not of yourselves, it is the gift of God." Whether the "that" (neuter) refers to the fact of God's saving us by faith, or the faith itself, is all the same ; both the graciousness of God's

9 ^r Not of works, lest any man should boast.

^r Rom. iii. 20
27, 28. & iv.
2. & ix. 11. &
xi. 6. 1 Cor.
i. 29, 30, 31.
2 Tim. i. 9.
Tit. iii. 5.

act in saving us by faith "that it might be of grace," and the inworking of faith in the soul, are of grace—gifts of God to the undeserving.

But does not this shut out all but a select few—the elect, according to the idea of Calvinistic election? No; quite the contrary is intended, for when it is said that faith is the gift of God, it is described as being a gift in the hands of a most bountiful Giver—Who "gives to all men liberally, and upbraideth not."

If the faith or faculty of mind to apprehend such things as are set forth in God's word were a thing to be worked out by the endeavours of our own mind, we should never have it, but being a gift of God, we can have it by asking Him for it: "Ask and ye shall have." "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

The place, the worth, the power ascribed to faith in the Word of God, should make every one who has the least desire to be well with God ask God to give him faith, and say to God constantly, "Lord, increase my faith," "Lord, I believe, help thou mine unbelief."

9, 10. "Not of works, lest any man should boast. For we are his workmanship," &c. Of no evil thing to which men are subject does the Apostle seem to have a greater horror than of boasting. And very reasonably, for boasting is incompatible on the one side with the glory of God, and on the other with the true Christian character. It is incompatible with the glory of God, for the Highest authority lays down, that when we have done all, we are to say, "We are unprofitable servants, we have done that which was our duty to do" (Luke xvii. 10), and this servant says, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. iv. 7).

It is incompatible with the true Christian character, as set forth in such a Beatitude as, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is incompatible with any true, deep-seated repentance. It is absolutely incompatible with the character of the Lord Himself.

* Deut. xxxii.
6. Ps. c. 3.
Is. xix. 25. &
xxix. 23. &
xliv. 21. John
iii. 3, 5. 1
Cor. iii. 9. 2
Cor. v. 5, 17.
ch. iv. 24.
Tit. ii. 14.
† ch. i. 4.
|| Or, *pre-
pared.*

10 For we are ^ahis workmanship, created in Christ Jesus unto good works, ^twhich God hath before || ordained that we should walk in them.

10. "For we are his workmanship, created in Christ Jesus unto good works." The intention of God in creating the new creation in Christ is that men should do good works, good works not according to the demands of the Old Law, but according to the requirements of the New Law—the law of the Spirit of Life in Christ Jesus. If created in Christ to do good works, we are created to do in our measure the good works which He did, particularly the good works of benefiting the bodies and souls of our fellow-creatures. We are created in Him to do works to God, in upholding the honour of God. We are created in Christ Jesus to do such works of love or charity, as "suffering long, being kind, envying not, vaunting not oneself, not being puffed up, seeking not our own, not being easily provoked, thinking no evil." When were we thus created? Some say in Baptism—others at conversion. The Church, following the Scriptures says, and rightly, that we were grafted into Christ in Baptism. Then, if so, we become partakers of the sap of the true Vine—of the fulness of the Divine Olive; but this is only the beginning, we have to abide in the Vine, we have to continue in the goodness of the Divine Olive Tree, and multitudes do not. Such need repentance, restoration, conversion, almost we might say, re-engrafting.

But no teaching of Scripture can be plainer than this, that in the Scriptures professing Christians are never addressed as if they were lifeless and powerless to serve God. They are invariably addressed as those who at the very commencement have received some power, some life, some new faculty in Christ, and have to believe this, to remember it, to call it to mind, to stir up some past gift by prayer, and looking upward to Christ.¹

"Which God hath before ordained that we should walk in them." Does this mean that God hath preordained the good works of the Christian, so that he must of necessity walk in them, or are we rather to translate it "prepared," as meaning that God hath beforehand prepared a way to His everlasting favour—the way of

¹ See particularly my notes on Rom. vi. 1-12.

11 Wherefore "remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called ^xthe Circumcision in the flesh made by hands:

^u 1 Cor. xii. 2.
ch. v. 8. Col.
i. 21. & ii. 13.
^x Rom. ii. 28,
29. Col. ii. 11.

11. "Ye being in time past Gentiles." "In time past ye," N, A., B., D., &c.

holy living, as He prophesied in Isaiah, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah xxx. 21)? I think the latter, though we must also remember the words of the Lord, how He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv. 16).

11. "Wherefore remember, that ye being in time past Gentiles in the flesh," &c. As the Lord in His message to the church of Ephesus says, "Remember from whence thou art fallen," so here by His Spirit through His servant He says, "Remember from what slough and mire I raised thee." "Ye were Gentiles in the flesh." There was no mark of God's covenant even on your flesh.

"Who are called Uncircumcision by that which is called," &c. It is remarkable how the best of the Jews flung against the heathen the taunt of their being uncircumcised. Thus even David: "This uncircumcised Philistine shall be as one of them" (1 Sam. xvii. 36); "Lest the daughter of the uncircumcised triumph" (2 Sam. i. 20). This was very well for those who remembered, as David did, that the covenant which God gave to the Jews, of which the sign was circumcision, was His gift, and that it had to be lived to; but it became amongst most of the Jews a mere self-sufficient boast, as St. Paul evidently means here, when he speaks of "that which is called the circumcision in the flesh," as if he said, the so-called circumcision—the mere outward form utterly unrealized in its true spiritual significance, as making men "debtors to keep the whole law."

"The circumcision in the flesh made with hands." The reader will remember the strictly parallel passage in Coloss. ii. 11, in which he speaks of Baptism as the "circumcision made without hands." Both Circumstance and Baptism being administered by men were made with hands, but in Circumcision all that was done was by the hand of men, whereas in Baptism, though He makes use of

^γ ch. iv. 18.

Col. i. 21.

^z See Ezek.

xiii. 9. John

x. 16.

^a Rom. ix. 4,

8.

^b 1 Thes. iv.

13.

^c Gal. iv. 8.

1 Thess. iv. 5.

12 ^γ That at that time ye were without Christ,
^z being aliens from the commonwealth of Israel,
 and strangers from ^athe covenants of promise,
^b having no hope, ^cand without God in the world :

12. "Aliens ;" or "alienated," Revisers.

the hands of the minister, the Holy Ghost is the real Baptizer, according to the words, "By one Spirit are we all baptized unto one Body" (1 Cor. xii. 13).

12. "That at that time ye were without Christ." That is without any conscious part in Him. This does not mean that they were excluded from the benefits of His Intercession, or that they did not belong to Him, as being among the "other sheep," which He has, "which are not of this fold." They had no prophecies of Him, no looking for His coming as Israel had. They were afar off, and were not yet made nigh by His Blood.

"Aliens from the commonwealth of Israel," or the polity of Israel. God said of Israel, "Israel is my Son, even my first-born" (Exod. iv. 22) ; again, "You only have I known of all the families of the earth" (Amos. iii. 2). Their privileges are set forth by the Apostle in Rom. ix., ending with "of whom as concerning the flesh Christ came who is over all, God blessed for ever." Bishop Barry writes : "The word used is not alien, but alienated, implying—what is again and again declared to us—that the Covenant with Israel, as it was held in trust for the blessing of all families of the earth, so also was simply the true birthright of humanity from which mankind had fallen." The objection to this is, if they held it in trust for all humanity, why were they not commanded to proclaim it far and wide ?

"Strangers from the covenants of promise." Not covenant, but covenants. Thus in Rom. ix. 4 : "To whom pertaineth the adoption, and the glory, and the Covenants." The Covenants were renewed to the patriarchs in succession, and to Moses and David. Now in some of these, particularly that to Abraham : "And in thy seed shall all the nations of the earth be blessed," mention was made of the Gentiles, and a part in the Messiah secured to them, but they knew not of it. They were strangers from them. They were, till the appointed time, out of the pale.

13 ^d But now in Christ Jesus ye who sometimes were far ^e off are made nigh by the blood of Christ.

^d Gal. iii. 28.

^e Acts i. 39.
ver. 17.

“Having no hope.” No well-grounded hope of a future state even, much less of a redemption from past sin. St. Paul, when he wrote this, must have been acquainted with the arguments on which the better sort of heathens relied for the existence of the soul after death, but here he makes nothing of them; at the best they were mere surmizes. They had no certainty; and apparently no moral power over heathen society to restrain it, much less to raise it from its utter degradation.

“Without God in the world.” Without any knowledge or recognition of a Creator and moral Governor and Judge. They had gods to whom they offered sacrifice, but they were no gods, and their very existence was disbelieved by the great multitude of the sacrificers.

This is the description of the state of the Gentiles before the Gospel came to them by one whose whole life was a contention for their absolute equality as Christians with the seed of Abraham. Attempts are made to soften all this, as, for instance, one which I have noticed, that they were not originally aliens, but that they alienated themselves. But from what? Certainly not from any commonwealth of Israel, for their widespread alienation preceded by ages the forming of that commonwealth, or polity. If it be said that they alienated themselves, or forsook some previous state of Divine knowledge, we freely grant it, but that is not what St. Paul had in his mind when he used such terms as “the polity of Israel,” or “covenants of promise.”

13. “But now in Christ Jesus ye who sometimes were far off are made nigh,” &c. In every respect in which the Jews were made nigh to God, so were the Gentiles. We cannot approach closer to God than in the direct participation of the Sacrament of the Body and Blood of Christ. Christ is one with God, and in partaking of that most Holy Food the Lord assures us that He dwelleth in us and we in Him. It is to be remembered that the Gentiles are not made nigh to God by any natural means of nearness, or even by the mere diffusion of Divine knowledge, but “in Christ Jesus.” After the Resurrection of Christ, and the descent of the Holy Ghost, the Jew became nigh, and entered into Covenant and par-

† Mic. v. 5.
John xvi. 33.
Acts x. 36.
Rom. v. 1.
Col. i. 20.
‡ John x. 16.
Gal. iii. 28.

14 For [†]he is our peace, [‡]who hath made both one, and hath broken down the middle wall of partition *between us* ;

took of the Spirit, not by Circumcision, but by Baptism—the same Baptism by which the Gentiles entered into nearness.

“By the blood of Christ,” *i.e.*, “by His Sacrificial Atonement.” The blood of the Temple victim brought the sacrificer into fellowship with God. “It was accepted for him to make atonement for him” (Levit. i. 4), and so the Blood of the All-atoning Victim brought all men into a state in which if they believed and were baptized they would be saved now and at the last.

14. “For he is our peace, who hath made both one.” Christ is not only the peacemaker, or reconciler, but He is in His own Person the union of the parties who were at variance. God and man were not at one, through sin, but Christ having in His Person whole and complete the two natures which were at variance, hath united both in Himself, and so is emphatically our peace.

But in a somewhat lower sense He is our peace, having made both one—*i.e.*, both Jew and Gentile. He hath made both one not as having one nature, for that they had before He came, nor as having one religion, but as members of one mystical body.

“And hath broken down the middle wall of partition between us.” Some suppose that here is an allusion to an actual low wall of partition dividing the court of the Gentiles from the court of Israel.¹ There was undoubtedly such a wall of separation, but we are not told that it was rent at the moment of the death of Christ, as was

¹ Lewin, in his “Life of St. Paul,” vol. ii., p. 133, gives an inscription engraven on the wall in the original letters. He appends this note. “The literal interpretation of the inscription is, ‘No alien to pass within the balustrade round the temple and the inclosure. Whosoever shall be caught (so doing) must blame himself for the death that will ensue.’ This stone is unquestionably one of the most remarkable discoveries made at Jerusalem. It presents to us the very letters which must have been often read by our Lord and His Apostles as day by day they frequented the temple. Josephus tells us that ‘on advancing to the second temple (*ἱερόν*) a stone balustrade (*ἀρμόλιον*) was thrown around it four feet and a half high, and withal beautifully wrought, and in it stood pillars at equal distances proclaiming the law of purity (some in Greek and some in Roman letters), that no alien (*ἀλλόφυλον*) might pass within the Sanctuary.’ (Bell. Jud. v. 5, 2.) The stone was detected by M. Ganneau by the side of the Via Dolorosa.”

15 ^h Having abolished ⁱ in his flesh the enmity, *even* the law of commandments *contained* in ordinances; ^h Col. ii. 14, 20.
 for to make in himself of twain one ^k new man, so ⁱ Col. i. 22.
 making peace; ^k 2 Cor. v. 17.
 Gal. vi. 15.
 ch. iv. 21.

15. "Of the twain," *i.e.*, Jews and Gentiles.

the veil between the Holy Place and the Holy of Holies. Others consider that reference is made to the hedge by which the Jewish state of things described under the figure of a vineyard was separated from the Gentile world, Isaiah v. 2: "And he fenced it." Both are very probable, but the Apostle himself tells us to what he alludes in the next verse.

15. "Having abolished in his flesh the enmity, even the law of commandments," &c. The "ordinances" here should be rendered "decrees." An allusion is made to those decrees or ordinances of God which tended to separate the Jews from all other nations, particularly those respecting meats as clean and unclean, for it was these which prevented Daniel and his companions from eating of the meat brought from the table of the King of Babylon. Such ordinances were the real hedge separating the Jews not only in matters of religion, but of common life, from the Gentiles; and these Christ abolished.

"In his flesh." That is, by the Incarnation and its results. Christ assumed in the womb of the Virgin the common nature of all men, and thus having reconciled us to God through the sufferings of that Flesh gave that Flesh for the common life of the world—not of the Jews only, but "of the world" (John vi. 51). Christ abolished the enmity and abrogated the law of commandments contained in ordinances, not by the mere teaching of His Spirit, but by the sufferings of His Flesh. He saved and saves us by that which pertained to His lower nature rather than to His higher.

"For to make in himself of twain one new man, so making peace." "Observe then," says Chrysostom, "that it is not that the Gentile is become a Jew, but that both the one and the other are entered into another condition. It was not with a view of merely making this last other than he was, that He abolished the law, but rather in order to create the two anew. And well does he on all occasions employ the word 'make' or 'create,' and does not

¹ Col. i. 20,
21, 22.
^m Rom. vi. 6,
& viii. 3. Col.
ii. 14.

|| Or, *in him-
self.*

ⁿ Is. lvii. 19.
Zech. ix. 10.
Acts ii. 39. &
x. 36. Rom.
v. 1. ver. 13,

14.

^o Ps. cxlviii.

14.

16 And that he might ¹reconcile both unto God
in one body by the cross, ^mhaving slain the
enmity || thereby ;

17 And came ⁿand preached peace to you which
were afar off, and to ^othem that were nigh.

16. "Thereby," in it.

say 'might change,' in order to point out the power of what was done."

16. "And that he might reconcile both unto God in one body by the cross." Some suppose that by the one body the Apostle means His own Body which was crucified. But it is far more probable that he means in one mystical body, *i.e.* one Church. The reconciliation to God was not of Jews and then Gentiles, but of both as making up one Mystical Body. His Church was in Him and so was accepted by God as in Him when His sacrifice was accepted.

"Having slain the enmity thereby." By the Sacrifice of the Cross all the signs of distinction between Jews and Gentiles were done away. Now these distinctions had made a real enmity. The Jews looked down upon the Gentiles as uncircumcised, unclean, unholy, dishonourers of God through idolatry, and such sentiments naturally bred in them dislike and aversion ; which the Gentiles returned with interest, calling the Jews haters of mankind. All the reasons for this enmity in the ordinances of separation Christ did away by abolishing them through His Sacrifice, and one of the most remarkable signs that the enmity was at an end, was the willingness of distant Gentile Churches to send relief to the poor Christian Jews suffering by famine in Judæa. The enmity was to a certain extent kept smouldering through the false teaching of the Judaizers, but this soon came to an end and disappeared utterly.

17. "And came and preached peace to you which were afar off, and to them," &c. He came and preached peace to them that were nigh, when He came to the assembled Apostles and saluted them in the words, "Peace be unto you." He came and preached peace to them which were afar off, when He said to His Apostles, "Go ye and disciple all nations, baptizing them," &c., and when He said

18 For ^pthrough him we both have access ^qby one Spirit unto the Father.

p John x. 9.
& xiv. 6.
Rom. v. 2.
ch. iii. 12.
Heb. iv. 16. &
x. 19, 20. 1
Pet. iii. 18.
q 1 Cor. xii.
13. ch. iv. 4.

18. "Access," the access.

Go ye to all the world and preach the Gospel to every creature." And He preached in His Apostles, for not only did St. Paul say, "We are ambassadors for Christ, as though God did beseech you by us," but he said to the Corinthians "Since ye seek a proof of Christ speaking in me" (2 Cor. xiii. 3); and again, the Lord Himself had said, "He that heareth you heareth me."

"To them that were nigh." The Jews required the preaching of peace, that is, of reconciliation with God, just as much as did the Gentiles. They were practically alienated from God by their evil traditions even whilst they worshipped Him (Gal. i. 14, iv. 9; 1 Pet. i. 18), and the rending of the veil at the moment of the Death of Jesus was to them as the breaking down of the wall of partition to the Gentiles.

18. "For through him we both have access by one Spirit unto the Father." Through him, *i.e.*, our peace and the proclaimer of peace to all. "We both have access."—lit., "we have the access even both of us." The access, *i.e.*, the introduction, but access is perhaps the better word, as introduction signifies more frequently only the first introduction: whereas, no doubt, continuous access is meant. The access is by prayer and by Eucharist. Prayer is always offered by the Christians by or through Jesus, naming His Name and relying upon His Intercession, and to be accepted it must be offered "in the Spirit," that is, helped by the Spirit (Rom. viii. 26), inspired to a certain degree by the Spirit, and from a heart cleansed, or being cleansed, renewed or being renewed, by the Spirit. And still more with Eucharistic access. Take any one of our Eucharistic prayers. Does not each one require faith in Christ's presence, faith to discern the Lord's Body, and love to His brethren? Add to this that the Spirit of God is the real Consecrator in every Eucharist, coming upon the elements that they may be to us the Body and Blood of Christ. In this verse we have one of those associations of the Three Persons of the Ever Blessed Trinity which even more than dogmatic statements enable us to realize the Oneness of the Three—One in action, One in will One in grace and love.

19 Now therefore ye are no more strangers and foreigners,

^r Phil. iii. 20.
Heb. xii. 22,
23.

but ^r fellow citizens with the saints, and of ^s the household of God;

^s Gal. vi. 10.
ch. iii. 15.

20 And are ^t built ^u upon the foundation of the

^t 1 Cor. iii. 9,
10. ch. iv. 12.
1 Pet. ii. 4, 5.

^u Matt. xvi.
18. Gal. ii. 9.
Rev. xxi. 14.

19. "Now therefore ye are no more strangers and foreigners, but fellow-citizens," &c. This is in allusion to verse 12. "Strangers" means those who came into

a city, transacted their business, and left: foreigners are persons from other cities dwelling in the city, but having no rights of citizenship, translated "sojourners" by Ellicott. On the contrary, they had not only acquired the rights of citizenship, but had been invested with them. An equivalent expression is in Phil. iii. 20, "Our citizenship (not conversation) is in heaven," and Galatians iv. 26, "Jerusalem, which is above, is free, which is the mother of us all," and again, "Ye are come (lit. ye have come) unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22).

"And of the household of God." This is an advance. They are not only of God's city, but of His household—His family—He is not only their King but their Father.

20. "And are built upon the foundations of the Apostles and Prophets, Jesus Christ Himself," &c. We have here a very abrupt change of metaphor. Up to this the Apostle describes the Church as a polity or household, now it becomes a temple. Now there are three things which are required to fulfil the Divine Idea.

There is the tree which bears fruit (John xv. 1-10; Rom. xi.), and the Church is planted and nourished by Divine Grace in order that it may bring forth fruit unto God.

There is the Body under one Head which makes all the members active and energetic in their places and yet act as one (1 Cor. xii.).

There is the temple, because the Church is the place or sphere of the true worship of God, as St. Peter describes (1 Pet. ii. 4), "To whom coming, as to a living stone, disallowed indeed of men," &c. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto God by Jesus Christ."

"And are built upon the foundations of the Apostles and Prophets." Who are the prophets here mentioned? We are told

^x apostles and prophets, Jesus Christ himself being
^y the chief corner *stone* ;

^x 1 Cor. xii.
 28. ch. iv. 11.
^y Ps. cxviii. 22.
 Is. xxviii. 16.
 Matt. xxi. 42.

that they cannot be the Jewish prophets because they are mentioned after the Apostles. But surely this is a poor argument. The Christian Church is said by St. Peter to be built upon the foundation of the prophets, when he says, "To him bear all the prophets witness." But this need not exclude the prophets of the New Testament who not only foretold the future, but especially were endowed by the Spirit with insight into the mysteries of the Gospel (1 Cor. xiii. 2).

But how can the Apostles and Prophets be called the foundation, seeing that there is one foundation, even Jesus Christ? We answer, that as Christ is the foundation of the Apostles and Prophets themselves, so they are our foundation. The laying of the foundation in the case of each individual soul is the teaching of that soul. Now we are not taught by the lips of Christ Himself as the Apostles were, but through those of SS. Peter, Paul, and John, who heard His teaching and delivered it to the Church and the Church to us. The teaching or witness of the Apostle is between every Christian and Christ. No man is or can be built upon Christ Himself except through the intervention of those who heard Christ. And so with the Prophets. Look at the multitude who are built upon the foundation of Isaiah, the most distinguished prophet, through his fifty-third chapter, and other prophecies. The very Apostles themselves were in a sense built upon it.

Jesus Christ being the Alpha and Omega—the beginning and the end, the first and the last—is at once the foundation and the top-stone. The building rests upon Him, and the building is united above in Him.

There is great difficulty amongst expositors in reconciling the two images, Christ the foundation, and Christ the head of the corner, or chief corner stone. Some suppose that the latter is the lowest stone of the principal angle of the building, in which the two walls join and by which their respective lines are regulated; others suppose that it is a large stone running up one corner and uniting the two walls; others that it is a stone at the top. It should be remembered that it is impossible to explain this metaphor, because the building itself is a mystery, as it is a growing building, not growing

^z ch. iv. 15. 16.
^a 1 Cor. iii. 17.
 & vi. 19. ²
 Cor. vi. 16.

21 ²In whom all the building fitly framed together groweth unto ^aan holy temple in the Lord:

by being built with hands, but from some inherent life. Thus St. Peter describes it as a building composed of living stones which are made living by coming to and touching One Which is living and so Life-giving: "To whom coming as to a living stone . . . ye also as living stones are built up a spiritual house" (1 Pet. ii. 4, 5). The idea seems to be that the building grows in proportion to a stone which is at the head. The outward or physical idea, so to speak, is incomprehensible, but the inward and spiritual teaching is the plainest possible. We are built up upon Christ as the foundation, for His Godhead, and Incarnation, and Atonement, are the foundation of the whole religion; and we are built up according to His example. The topstone is in heaven, and all the building of living stones rises up to it, and takes its proportions from it.

21. "In whom all the building fitly framed together groweth," &c. This seems to be in accordance with what I have said respecting the chief corner stone being not a part of the foundation or resting upon it, but at the head of the building, so that the growth of the whole building is regulated by its size, or form, or position. So in the next chapter the Head, even Christ, is He "from whom the whole body is fitly joined together and compacted." The body, if it is to be in symmetry, must grow in proportion to the head.

22. "In whom ye also are builded together for an habitation of God through the Spirit." Here again the three persons of the Trinity are joined together as co-factors in the foundation and building up of the Church. The whole is in Christ—it is through the Spirit—it is that God may dwell in it. "The Lord hath chosen Zion to be an habitation for Himself, He hath longed for her. This shall be my rest for ever, here will I dwell for I have a delight therein." "What then is the object of this building? It is that God may dwell in this temple. For each of you severally is a temple, and all of you together are a temple. And he dwelleth in you as the Body of Christ, and dwelleth as in a spiritual temple." We must remember that in old times the idea of a temple was not

22 ^b In whom ye also are builded together for an habitation of God through the Spirit.

^b 1 Pet. ii. 5.

only a place to which worshippers resorted, but in which the Deity especially dwelt. Worshippers resorted to it because they supposed that God was peculiarly there; and so "God is in the assemblies of Christian worshippers of a truth" (1 Cor. xiv. 25).

CHAP. III.

FOR this cause I Paul, ^a the prisoner of Jesus Christ, ^b for you Gentiles,

^a Acts xxi. 33.
& xxviii. 17,
20. ch. iv. 1.
& vi. 20.
Phil. i. 7, 13,
14, 16. Col.
iv. 3, 18. ²
Tim. i. 8. &
ii. 9. Philem.
i. 9.
^b Gal. v. 11.
Col. i. 24.
² Tim. ii. 10.

1. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles." "For this cause," that is, because ye are no more strangers and foreigners, but fellow citizens. "In whom ye are builded together for an habitation." If these blessings belonged to them so that they were entitled to them, they should know them, and realize them, and live up to them.

"I Paul, the prisoner of Jesus Christ for you Gentiles." In the Epistles written during his imprisonment he frequently refers to that imprisonment in order to draw out the love of his Gentile converts for whose sake he suffered it. Three times he mentions it in this Epistle, here and in iv. 1 and in vi. 20, where he describes himself as "an ambassador in bonds." Also in Phil. i. 7, 13, 14, 16, and very touchingly as connected with his advanced years in the letter to Philemon, "Being such an one as Paul the aged, and now also a prisoner of Jesus Christ." The reader, of course, knows that he was not a prisoner as being immured in a dungeon, not able to speak except by special permission, but rather as a man under restraint, the restraint of being chained to a soldier who kept him; and so, in all probability, having full liberty to attend all meetings for worship, or preaching, or instruction. He was cer-

^c Rom. i. 5.
& xi. 13. 1
^cor. iv. 1.
ch. iv. 7. Col.
i. 25.

^d Acts ix. 15.
& xiii. 2.
Rom. xii. 3
Gal. i. 16.
ver. 8.

2 If ye have heard of ^cthe dispensation of
the grace of God ^dwhich is given me to you-
ward:

2. "If ye have heard." Rather, "Since ye heard."

tainly able to receive "all that came in unto him," and to preach to them the kingdom of God (Acts xxviii. 30, 31).

"For you Gentiles." He was a prisoner, not so much for preaching Jesus Christ as for preaching the equality of all men in Christ. The circumstance which led to his imprisonment in Rome was the riot in the Temple, instigated by the words, "Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law, and this place" (Acts xxi. 28).

This place. Consider how the words just written about "the whole building fitly framed together, growing into an holy temple in the Lord," might be taken as spoken disparagingly against the material temple in Jerusalem.

2. "If ye have heard of the dispensation of the grace of God which is given," &c. "If ye have heard." This is understood by many commentators as proving that the Epistle to the Ephesians was a circular Epistle to be sent to many churches, some of which may not have been founded by St. Paul, or ever visited by him. It is inferred that if he had preached two or three years in Ephesus, he could not have expressed as a somewhat doubtful matter whether they had heard the principal feature of his message. But we must remember that the word "if" (εἴτε), may not express doubt, but rather certainty, as meaning, "seeing that," "inasmuch as" ye have heard.

"The dispensation of the grace of God." Rather, "the stewardship." A dispensation, in the larger sense of the Jewish or Christian dispensation, cannot be committed to any one, but the stewardship of it can, and it required a wise and faithful steward to dispense such a mystery.

"Which is given me to you-ward." He was especially sent by Christ to the Gentiles: "Depart, for I will send thee far hence unto the Gentiles" (Acts xxii. 21).

3. "How that by revelation he made known unto me the mystery," &c. The mode in which the revelation was conveyed to

3 ^e How that ^f by revelation ^g he made known unto me the mystery; (^h as I wrote || afore in few words,

^e Acts xxii. 17, 21. & xxvi. 17, 18.

^f Gal. i. 12.

^g Rom. xvi.

25. Col. i. 26, 27.

^h ch. i. 9, 10.

|| Or, *a little before.*

ⁱ 1 Cor. iv. 1. ch. vi. 19.

^k Acts x. 28. Rom. xvi. 25. ver. 9.

^l ch. ii. 20.

4 Whereby, when ye read, ye may understand my knowledge ⁱ in the mystery of Christ)

5 ^k Which in other ages was not made known unto the sons of men, ^l as it is now revealed unto his holy apostles and prophets by the Spirit;

him was like that by which he received the details respecting the institution of the Eucharist (1 Cor. xi). It was perhaps by vision, perhaps by secret suggestion, or an inpouring of light more or less sudden. Anyhow it cannot be limited to such a message as that which he received in a trance in the Temple (Acts xxii. 17-21), for that was a command rather than a revelation of a mystery.

“As I wrote afore in few words.” This does not refer to some former Epistle, but to former words of his in this Epistle. It may be understood, “as I have just written,” or “written above.” He had written a few words upon this mystery in chap. i. 11-23, and ii. 11-22.

4. “Whereby, when ye read, ye may understand my knowledge,” &c. They would perceive if they referred back to these words of this letter that the Apostle had knowledge, not only of a bare fact, the admission of both Jews and Gentiles on equal terms into the Church of Christ, but of the mystery of the fact—rather of the mystery of Christ—on what that mystery rested. It rested on the mystery of the Second Adam, the New Head of the race in Whom, late though He came into the world, all could be gathered together in one. The words to which he referred, few though they were, would indicate what a grasp of this mystery God had given to him.

5. “Which in other ages was not made known unto the sons of men, as,” &c. This does not mean that there were no intimations of a future reception of the Gentiles, as in Gen. xviii. 18, and xxii. 18, and in Psalm xxii. 27; but that the exceeding graciousness of the way by which Jews and Gentiles were all to be brought into one in Christ was but very faintly, if at all, revealed. In other ages it was not made known, as it is now revealed unto His Holy Apostles and prophets, by the Spirit.

^m Gal. iii. 28.
^{29.} ch. ii. 14.
ⁿ ch. ii. 15, 16.
^o Gal. iii. 14.
^p Rom. xv. 16.
^{Col. i. 23, 25.}
^q Rom. i. 5.
^r Rom. xv. 18.
^{ch. i. 19. Col. i. 29.}

6 That the Gentiles ^mshould be fellowheirs, and ⁿof the same body, and ^opartakers of his promise in Christ by the Gospel :

7 ^p Whereof I was made a minister, ^q according to the gift of the grace of God given unto me by ^r the effectual working of his power.

The words of the Apostles Peter and James, at the council held in Jerusalem, show that the Apostles of the circumcision entered very fully into the acknowledgment of this mystery, as particularly the words of Peter, "Put no difference between us and them, purifying their hearts by faith." But who are the prophets here? Probably this term is here to be used in a very extended sense, as indicating all ministers, all who preached and taught with any assistance of the Spirit.

6. "That the Gentiles should be fellowheirs, and of the same body," &c. The Apostle's meaning would, I think, be brought out more clearly if we read this as "That the Gentiles are co-heirs, and co-members of one body, and co-partakers of his promise by Christ."

All these are different descriptions of the same mystery.

We are co-heirs, because Christ is the Heir, and we are in Him.

We are co-partakers of God's promise, because to the one Seed of Abraham were the promises made, and we are in Him.

This place is much to be thought of, for in it St. Paul himself teaches us what is the central truth of his theology. It is not justification by faith so much as membership in Christ. Justification by faith is absolutely needful, because faith is God's requirement, before we can receive the blessing of union with Christ. Christ and Justification by Christ, and Atonement through His Blood, and Baptismal Incorporation into His Body, are all of faith. Without faith they can neither be apprehended, nor realized, nor continued in; but faith is the means to an end, and that end is inherence in Christ.

7. "Whereof I was made a minister, according to the gift of the grace," &c. The gift was a gift of grace to fulfil the Apostleship to which God called him, and this grace was mighty in accordance with the effectual working of God's power. God first gave the gift, and assisted by His power the working of it out in such ways as

8 Unto me, *who am less than the least of all saints, is this grace given, that †I should preach among the Gentiles "the unsearchable riches of Christ ;

9 And to make all *men* see what is the fellowship of †the mystery, †which from the beginning

‡ 1 Cor. xv. 9.
1 Tim. i. 13,
15.
† Gal. i. 16.
& ii. 8. 1
Tim. ii. 7. 2
Tim. i. 11.
u ch. i. 7.
Col. i. 27.
x ver. 3. ch.
i. 9.
y Rom. xvi.
25. ver. 5.
1 Cor. ii. 7.
Col. i. 26.

9. "Make all men see." So B., C., D., E., F., G., K., L., P., most Cursives, Ital., Vulg.; but N, A., 67**, omit "all men."

9. "The fellowship." With very little authority; but N, A., B., C., D., E., F., G., K., L., P., most Cursives, Ital., Vulg., Syriac, Copt., read "the economy."

the conversion of individual souls, the building up of churches, the exercise of discipline (1 Cor. v. 3, 4, 5) and the overthrow of adversaries.

8. "Unto me, who am less than the least of all saints, is this grace given," &c. God's having forgiven St. Paul, was to him no reason why he should forgive himself. He cherished the memory of his former persecuting and cruel life, to keep himself humble, and to magnify the grace of God in His having made such an one as he had been an effectual instrument of His grace.

"The unsearchable riches of Christ." Riches which could not be tracked out—beyond all reach of investigation. The knowledge, the power, the grace, the love are alike infinite. And it must be so if He is very God. And yet though beyond all power of searching or investigation, we are yet to search and investigate them—their being beyond our reach, is no reason why we should not go as far as we can in tracking them out.

9. "And to make all men see what is the fellowship of the mystery," &c. Some MSS. and authorities omit "all men," in which case we must understand Gentiles, "and to make them (the Gentiles) see (or enlighten them upon)."

"What is the fellowship of the mystery." All the great uncials and other authorities read "the economy, or dispensation of the mystery," which is, no doubt, the genuine reading. The one meaning, however, shades into the other, the principal feature of the new dispensation is the Catholic fellowship, the gathering together of all things into one in Christ.

"Which from the beginning of the world hath been hid in God, who created all things," &c. Chrysostom supposes that the economy

* Ps. xxxiii. 6.
 John i. 3.
 Col. i. 16.
 Heb. i. 2.

of the world hath been hid in God, ² who created all things by Jesus Christ:

^a 1 Pet. i. 12.

10 ^a To the intent that now ^b unto the princi-

^b Rom. viii. 38.

^c h. i. 21.

Col. i. 16.

1 Pet. iii. 22.

9. "By Jesus Christ." Omitted by \aleph , A., B., C., D., F., G., P., 17, 47, 68, 73, d, e, f, g, Vulg., Syriac, Cop., Arm., Æth., Goth.; but retained by E., K., L., and most Cursives.

of the mystery, so far as regards the admission of the Gentiles, was hidden even from the angels. "Angels knew only this, that *the Lord's portion was His people*. And again it is said, 'The Prince of Persia [meaning the Guardian Angel of Persia] withstood me.' So that it is nothing to be wondered at that they were ignorant of this, for if they were ignorant of the circumstances of the return from the captivity, much more would they be of these things. And the more so, for the glad tidings were these, 'Who shall save' (the Prophet Hosea saith) 'his people Israel.' Not a word about the Gentiles. But what concerns the Gentiles the Spirit revealeth. That they were called indeed, the Angels knew, but that it was to the same privileges as Israel, yea, even to sit upon the throne of God, this, who would ever have expected? Who would ever have believed?" It seems to me doubtful, however, if we can go so far as this.

"Who created all things by Jesus Christ." This is apparently thrown in by the way. God, who created all things—that is, the universe of intelligent creatures—being infinitely good and merciful, is only likely to care for them, and to gather them together in Christ.

The preponderance of authorities is against retaining the words, "by Jesus Christ." The fact, however, that He did so, is certain from John i. 3; Colos. i. 16; Heb. i. 2.

10. "To the intent that now unto the principalities and powers in heavenly," &c. I dwelt upon this place in my Excursus on Election in Notes on the Epistle to the Romans, and I will now reproduce the substance of what I then said, as it seems to point the way to a practical solution of the difficulties which many have felt respecting Predestination.

God has two purposes in carrying out the providential scheme of the world. He desires to judge all men for the deeds done in

palities and powers in heavenly *places* ^c might be known by the Church the manifold wisdom of God.

^c 1 Cor. ii. 7.
1 Tim. iii. 16.

their bodies, at the judgment-seat of His Son at the last day. But it is intolerable to think that the Son of God, the righteous Judge, will judge men who have not been perfectly free agents, who have been compelled by a superior power to do good or to do evil, for which good or evil they will be rewarded or punished. So that it is impossible to reconcile the idea of Election, as generally understood, with the idea of an infinitely just and perfect judgment at the bar of Christ. And yet there is no truth so much insisted upon as this just judgment.

So that it is impossible to suppose that God chooses men beforehand to be on the right hand, or on the left, at that day.

But God, in creating the Church has, according to this verse on which we are now commenting, another purpose. It is to show His manifold wisdom in the government or ordering of that Church, not only to men, but to the principalities and powers in heavenly places. Now we men, from our low and narrow standpoint, can see what a number of lessons may be gathered from the providence of God, as displayed in the history of the Church; as, for instance, the height to which men are raised in virtue and goodness by the reception of the truth, the knowledge which by its teaching they attain to respecting God and eternal things; and, on the other hand, the evil of divisions, the extraordinary permanence of such divisions, the baneful effects of superstition, and yet the healing character of a firm hold on the Incarnation in mitigating much of the evil of such superstition. We can see the innate opposition between the Spirit of the Church and that of the world, the disintegrating nature of all government except the Apostolic, the tendency of established bodies to stagnate, and of sects to decline from the faith, the necessity of holding firmly to all the words of Christ, or of His Spirit, even though we may not be able to reconcile them. Now if God has a preconceived and settled plan in causing His Church to solve, or at least to approach to the solution of so many problems of the deepest importance to responsible intelligences, He must choose beforehand His instruments, only we must remember that any power which God brings to bear upon His instruments will, in no degree whatsoever, affect

11 ^d According to the eternal purpose which he purposed
^d ch. i. 9. in Christ Jesus our Lord :

^e ch. ii. 18. 12 In whom we have boldness and ^e access
^f Heb. iv. 15. ^f with confidence by the faith of him.

their place at the Judgment Seat of His Son. No matter what the difficulty, the infinite justice of the Judgment of Christ, and the instructions to be afforded to the highest angels by the fortunes of the Church, which necessitates a choice long beforehand of instruments on God's part, are each to be held in absolute integrity. But I must refer the reader to pages 354-358 of my *Excursus* in Notes on the Epistle to the Romans, for the fuller investigation of this matter.

11. "According to the eternal purpose, which he purposed in Christ Jesus our Lord." It was in the counsels of God from eternity to make this world the theatre of events which should afford, even to the highest intelligences, lessons in His Infinite Wisdom, and it was no marvel that it should be so, inasmuch as this world was the scene of the Incarnation, and of the Life of the Eternal Son under the conditions of a creature, and of His Death, whereby God found means of reconciling all things to Himself, whether things on earth or things in heaven.

12. "In whom we have boldness and access with confidence by the faith of him." The word "boldness" is used in the latter part of this Epistle, vi. 19 ("that I may open my mouth boldly") of boldness in speaking to men ; here it seems to signify rather confidence and filial freedom in coming to God.

"And access with confidence." Even the High Priest, the greatest minister of the Old Covenant, could not be said to have "access with confidence" into the presence of God, seeing that he was in danger of death if he omitted any of the ceremonies wherewith he was to enter into the Holy of Holies ; whereas we have such a promise as "Whatsoever ye shall ask the Father in my Name, he will give it you," and such as "Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh" (Hebr. x. 19).

"By the faith of him." The faith here is the truth respecting His Divine Nature and work which is proposed to the acceptance

13 ^g Wherefore I desire that ye faint not at my tribulations ^h for you, ⁱ which is your glory.

^g Acts xiv. 22.
^h Phil. i. 14.
ⁱ 1 Thess. iii. 3.
^h ver. 1.
ⁱ 2 Cor. i. 6.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

14. "Of our Lord Jesus Christ." So D., E., F., G., K., L., most Cursives, Ital., Vulg., Goth., Syr.; but omitted by N, A., B., C., P., Copt., Æth.

of our faith. If God has redeemed us at such a cost, the thought of such grace and goodness naturally, one would say, excites confidence.

13. "Wherefore I desire that ye faint not at my tribulations for you," &c. Why should they faint at his tribulations? Because in the religions which then prevailed throughout the world, tribulations and distress were held to be the signs of the anger of the Deity, whereas the Humiliation, Life, and Crucifixion of the Man of Sorrows has changed all this utterly. Now instead of looking upon distress as a sign of the anger of God, we look upon it as a sign of God's favour, in conforming us in this respect to the image of His Son. We interpret it by the words, "Rejoice, inasmuch as ye are partakers of Christ's suffering" (1 Pet. iv. 13), and other words, as "If ye endure chastening, God dealeth with you as with sons" (Heb. xii. 7), and "Count it all joy when ye fall into divers trials" (James i. 2).

"Which is your glory." Why *your* glory? Because it was a sign that they were very dear to God, and very high in His favour if He permitted one of His chiefest servants to suffer on their behalf. The sufferings of the martyr and confessor are the glory of the whole Church.

14, 15. "For this cause I bow my knees unto the Father of our Lord . . . is named." "I bow my knees." This posture in prayer is, as Wordsworth says, commended to us by the example of Christ (Luke xxii. 41), by that of the dying Stephen (Acts vii. 60), by that of St. Peter (Acts ix. 40), and by that of St. Paul (Acts xxi. 5), and is prescribed by God Himself (Rom. xiv. 11).

This seems to signify that all created paternity is derived from the uncreated. So Aquinas.

We cannot express in the English the connection in the original between the word "Father" of verse 14, and the "family" of verse

^k ch. i. 10.
Phil. ii. 9, 10,
11.

15 Of whom ^k the whole family in heaven and earth is named.

^l Rom. ix. 23.
ch. i. 7. Phil.
iv. 19. Col. i.
27.

16 That he would grant you, ^l according to the

15. "The whole Family." "Every family," Rev.

15. It is, "I bow my knees unto the Father (Pater) of whom every patria (or race) is named."

The word "family" in the Scriptures does not refer so much to a particular family inhabiting one house under one father or head as to races, or rather, to clans.

No doubt St. Paul in using this phrase here intends to signify that all the Gentiles being the children of Adam, and each one being brought into the world by a particular act of the will and power of God, can all claim God as their Father, and are all of the natural family of God, as we may say. This is particularly agreeable to the beginning of a prayer put up by him on the behalf of Gentiles.

The Fatherhood of God through the Incarnation and Mediation of Jesus Christ is so exceedingly great that it puts into the background His Natural Fatherhood, so that we are apt to forget it; but David did not when he prayed, "Thy hands have made me and fashioned me: O give me understanding that I may learn thy commandments" (Ps. cxix. 73).

This text has various interpretations. St. Athanasius supposes it to imply that God as Father of the Son is the only true Father, and that all created Eternity is a shadow of the true ("Orat. in Arian," i. 23). S. Jerome says, "As He Who alone is good makes men good, and Who is alone immortal bestows immortality (1 Tim. vi. 16), and Who alone is true (Rom. iii. 4), imparts the name of truth, so too the only Father, in that He is Creator of all, and the cause of substance to all, gives to the rest (of fathers) to be called father."

But why race or family "in heaven" as well as in earth? This is a secret thing on which we cannot venture to intrude for a moment, only we should gather that as there are kingdoms in heaven under various principalities, so there are races in some sort analogous to those on earth.

16. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;"

riches of his glory, ^m to be strengthened with might by his Spirit in ⁿ the inner man ;

17 ° That Christ may dwell in your hearts by faith ; that ye, ^p being rooted and grounded in love,

^m ch. vi. 10.

Col. i. 11.

ⁿ Rom. vii. 22.

2 Cor. iv. 16.

° John xiv. 23.

ch. ii. 22.

^p Col. i. 23. &

ii. 7.

17. "That Christ may dwell in your hearts by faith," &c. All these astonishing things respecting the mystery of all things being made one in Christ, were addressed to the intellect in order that they might be received by the heart, and excite in that heart the deepest and sincerest love of God ; and now St. Paul proceeds to pray for this on their behalf.

Now observe the remarkable connection of the ideas. A strengthening by the Spirit in the inner man, in order that Christ may dwell therein by faith. How is it that the Apostle prays that the inner man may be *strengthened*, so that Christ by faith may dwell therein ? Should we not have thought that he would rather have prayed that the inner man may be enlightened, or purified, or warmed by love ? But he prays that their inner man may be strengthened. Now this is because, from his point of view, unbelief is the weakness, and faith is the strength of the soul. Faith is that in the soul which lays hold on unseen things : Christian faith is that which apprehends, or lays hold of the unseen Saviour. Owing to the sin of our nature, the soul, or spirit, or inner man is miserably weakened in its very noblest faculty, its faith by which it apprehends the Unseen God. Faith is the eye by which the soul sees Christ, and by sin that eye has become weak and dim. Faith is the hand which lays hold on Christ, and by sin that hand is palsied. Now when the Spirit of God strengthens the soul, the first effect of this strengthening is that the soul has restored to it the faculty of faith in unseen and eternal things. The eye of the soul is strengthened so that it sees the Son of God ; the arm of the soul is strengthened so that it lays hold upon Him, and the whole inner man is strengthened so that it should be able to support the presence of such a Guest, for He hath promised "He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him."¹ Many are the promises respecting

¹ This I have reproduced from a sermon of mine published nearly thirty years ago.

18 ^a May be able to comprehend with all saints ^r what is the breadth, and length, and depth, and height ;

^a ch. i. 18.
^r Rom. x. 3,
 11, 12.

the astonishing effect of faith, such as "in that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 16-20). "I in them, and thou in me" (xvii. 23), "Christ is in you of a truth" (1 Cor. xiv. 25) ; also Coloss. i. 27, "Christ in you," and iii. 11, "Christ is all and in all."

"That ye, being rooted and grounded in love." What is this love in which we are to be rooted and grounded? Not the love of God only, but the love of our neighbour—of the brethren. Thus St. John, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 20).

But does not the Apostle say, rooted and built up in Him? Yes, but how can we be built up in Christ unless we attend to His own particular commandment, "A new commandment I give unto you that ye love one another as I have loved you."

18. "May be able to comprehend with all saints what is the breadth and length," &c. St. Paul seems here to indicate the infinity of Redemption, or of the love of Christ, if we supply what seems deficient from the next verse. Redemption itself, as well as the love of Him Who wrought it, is infinite, in its length, reaching through eternity—in its breadth embracing the whole intelligent creation—in its depth descending to the depths of Hades—in its height ascending to the throne of God. Many of the ancient Fathers (but not Chrysostom nor Theodoret), see here a reference to the cross, which above all other things is the symbol of the love of Christ, pointing upward to heaven, downward to hell, and its arms extended to the ends of the earth. Thus Origen (quoted in Wordsworth): "By the cross He ascended up on high, and led captivity captive, by it He descended to the lowest parts of the earth (iv. 9), and by it He extendeth Himself to the length and breadth of the whole world."

The place, however, refers to the greatest of mysteries, unattainable in its height, unsearchable in its depth, infinite in its extension, and had better be left as it is and not defined, particularly if we join with it the next verse.

19. "And to know the love of Christ, which passeth knowledge," &c. "The love of Christ"—in becoming Incarnate—in enduring the

19 And to know the love of Christ, which passeth knowledge, that ye might be filled ^s with all the fulness of God.

^s John i. 16.
ch. i. 23.
Col. ii. 9, 10.

20 Now ^t unto him that is able to do exceeding abundantly ^u above all that we ask or think, ^x according to the power that worketh in us.

^t Rom. xvi. 25.
Jude 21.
^u 1 Cor. ii. 9.
^x ver. 7. Col.
i. 29.

contradiction of sinners, whilst living among them—in dying—in rising again—and in interceding: all is unsearchable; and so with the love of Christ to the Church, and the love of Christ to each soul, in pardoning it, illuminating it, instructing it, bearing with it; all is unsearchable, all passeth knowledge. This is the happiness of those who belong to Christ, that the prospect before them is boundless. As it is the greatest happiness of the creature to know God, so it is a happiness in which he will always be progressing.

“That ye might be filled with all the fulness of God.” The fulness of God in the Christian will be the fulness of Divine grace and knowledge. “That ye may abound in all the gifts of God, as with all knowledge of God in the mind, and with all love in the heart, and so that ye may be strong and enduring, and never fail or fall short of His Grace.” Bernardine à Piconio.

20. “Now unto him that is able to do exceeding abundantly above all that we ask or think.” He becomes conscious, as it were, that he has been praying on their behalf for impossibilities, that they should know a love which passeth knowledge, and be filled with the fulness of Him Who is infinite; but though this is beyond all human endeavour or even imagination or thought, God has put into them His power, *i.e.*, His Spirit to work in them: for that is the “power that worketh in us.” And this Spirit is the third Person in the Trinity. He is God, and can act in our souls with the power of the Creator, enlarging, deepening, exalting, transforming, and so that which seems impossible to men is possible with God. A time there was with holy souls when they could not have asked for what God has given to them, or thought of what God has revealed to them.

21. “Unto him be glory in the Church in (or by) Christ Jesus throughout,” &c. To Him, that is, to God the Father, “of Whom and through Whom and to Whom are all things.”

The literal rendering of the last clause is “to all the generations of

21 ^r Unto him *be* glory in the Church by Christ Jesus
r Rom. xi. 36. & xvi. 27. Heb. xiii. 21. throughout all ages, world without end. Amen.

21. "In the Church by Christ Jesus." So K., L., P., most Cursives, Syriac, Arm., Æth., but N, A., B., C., 17, 73, 18, 230, Vulg., Copt., read "in the Church and in Christ Jesus."

the ages of ages." Eternity can only be expressed by this accumulation of expressions of duration. This doxology is founded on verse 10. "To the intent that now to the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God."

Some MSS. read "in the Church and in Christ Jesus." But surely all the glory which accrues to God from the Church is in Christ Jesus, for we cannot conceive of any glory in the Church to God apart from Him.

CHAP. IV.

^a ch. iii. 1.
 Philem. 1, 9.

|| Or, *in the Lord.*

^b Phil. i. 27.

Col. i. 10.

¹ Thess. ii. 12.

I THEREFORE, ^a the prisoner || of the Lord,
 beseech you that ye ^b walk worthy of the vocation wherewith ye are called.

1. "I therefore, the prisoner of the Lord, beseech you, that ye," &c. The Apostle began the last chapter with calling himself the prisoner of the Lord, and then, as his manner so frequently is, went off to assert the mystery of the call of the Gentiles, the asserting of which was the real cause of his imprisonment. The whole of the last chapter, then, is in a parenthesis, and now he begins practically to apply the astonishing truths which he had enunciated, and the application is still more surprising than the truths themselves, for he teaches us that revelations which seem to exalt us to heaven itself are to be responded to, not by lofty thoughts and soaring imaginations, but by self-abasement. We walk worthy of our vocation, not merely by entertaining grand spiritual ideas and lofty aims, but by submitting to do lowly duties.

2 ° With all lowliness and meekness, with long-suffering, forbearing one another in love ;

c Acts xx. 19.
Gal. v. 22, 23.
Col. iii. 12, 13.

2. "With all lowliness and meekness, with long-suffering, forbearing one another," &c. This is the echo of the Lord's very first teaching, "Blessed are the poor in spirit,"—"blessed are they that mourn,"—"blessed are the meek,"—"blessed are the merciful,"—"blessed are the peacemakers." Whether we ministers and teachers feel these humble and humbling things in our own experience, we are bound to teach them as required by God and as the counterpart in ourselves to the highest truths. For when the highest truths, such as the Incarnation, the Headship of Christ over all things, the Church the mystical body under the Headship of the God-man—the fortunes of the Church as the means of instructing the princes of the heavenly hosts in the manifold wisdom of God—when these things are revealed to the soul and are duly received by it, instead of inflating the soul they abase it: "Am I, such as I am, called by God to know and receive and contemplate these things? who and what am I that I should be thus made to know the highest things of God—the things which the angels desire to look into?"

2. "With all lowliness." "Not that which is in words, nor that which is in actions only, but even in one's very bearing and tone of voice: be not lowly towards one and rude towards another; be lowly towards all men, be he friend or foe, be he small or great." (Chrysostom).

"And meekness, with long-suffering, forbearing one another in love." Thus in the Epistle to the Galatians: "Restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (vi. 1). "With long-suffering"—the most difficult of Christian virtues, and the one in which the example of the Incarnate Son is most conspicuous; "Who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself unto him that judgeth righteously" (1 Pet. ii. 23). "Forbearing one another in love;" not, as Quesnel says, "to bear with the faults of our neighbour through insensibility, or through a certain sweetness of temper or human complaisance, or worldly civility or temporal interest, but to do it through a true and most Christian charity." "How is it possible to forbear if a man be passionate or censorious? He hath told us, therefore, the manner: in love, saith he. If thou, he

3 Endeavouring to keep the unity of the Spirit ^din the
^d Col. iii, 14. bond of peace.

would say, art not forbearing to thy neighbour, how shall God be forbearing unto thee? If thou bearest not with thy fellow servant, how shall the Master bear with thee? (Chrysostom.)

3. "Endeavouring to keep the unity of the Spirit in the bond of peace." This is that for which the Lord prayed in His great intercessory prayer, "Keep through thine own name those whom thou hast given me, that they may be one as we are." (John, xvii. 11.)

What is the unity of the Spirit? It is this: The Holy Ghost is one holy Divine Person, Who by His attribute of Omnipresence, has power to enter into and dwell in the spirits of all men. Being One Person in each soul, He would make each one believe, and love, and think alike: but He has respect to the separate personality of each soul, and so He gives Himself most fully to him who will receive Him most fully. Some welcome Him into them; some restrain Him; some even, at times at least, grieve and vex Him; His mission to each one is to show to him the things of the same Christ, to graft in his heart the love of the same God, and to cleanse each one after the same Pattern of Holiness. But all this is to be seconded by the endeavours of each one, so that endeavouring to keep the unity of the Spirit is endeavouring to receive all the teaching, all the love, all the cleansing of this one Divine Person.

This is our endeavour, and we are to work out this endeavour in the bond of peace. We are, that is, not only to do this as to God, but as to our brethren, acting with them, not separating ourselves from them; but even looking upon them as in the same family as ourselves, and this because,—

4. "There is one body and one Spirit, even as ye are called in one hope of your calling." "One body," *i.e.*, the mystical Body, the Church. This body consists of members who are all united together under one Head. "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ." "The body is not one member but many." "Now ye are the body of Christ, and members in particular." (1 Cor. xii.) Now is this body visible? Of course it is, or the Apostle would not call it a body. He calls it a body as being in its nature different from Spirit, though inhabited by Spirit. Body

4 ^e *There is* one body, and ^f one Spirit, even as ye are called in one ^g hope of your calling :

^e Rom. xii. 5.
^f 1 Cor. xii. 12,
 13. ch. ii. 16.
^f 1 Cor. xii. 4,
 11.
^g ch. i. 18.

4. "Are called." "Were called."

and Spirit are as different from one another as two things created by God can be. And so he says: "There is one body, there is one Spirit." But again, is this body organized? it must be so if it is to be properly called a body. A body is not a mere mass of unformed flesh—but if it is a body, it must have members, must have nerves, must have joints and bands, and all things that properly belong to the human frame.

But in what does the unifying organization consist? We are told many times that it is (under Christ) in the Apostolic fellowship. Thus, of the first planted Church, it is said that they "continued stedfastly in the Apostles' doctrine and fellowship" (Acts. ii. 42). Thus St. Paul, in speaking of the Church with reference to its unity, writes: "God hath set some (members) in the Church, first Apostles" (1 Cor. xii. 28). St. Paul always writes to every Church as if he was over them in the Lord. Thus he writes: "So ordain I in all Churches;" "I praise you that ye keep the ordinances as I delivered them unto you" (1 Cor. vii. 17, xi. 2). "Ye both do and will do the things which we command you." "We command you, brethren, in the name of our Lord Jesus Christ." "Such we command and exhort" (2 Thess. iii. 4, 6, 12).

Is there anything else in which consists the Unity of the Body? Yes, in the Sacraments. Baptism is mentioned in the next verse, and the Holy Communion, as specially the condition of Unity, in 1 Cor. x. 17, "We being many, are one bread and one body, for we are all partakers of that one bread."

"One Spirit," the Holy Spirit, by which there is the Unity of one life throughout the Body. I have mentioned it many times, and note it here again, that the Apostles always assume that the Holy Spirit is given to all—not to some, but to all in the Church. All are held answerable for having received Him—all are commanded to be filled with Him—all are bid not to grieve or quench Him.

"Even as ye are called in one hope of your calling." What is the hope of your calling? It is the hope of being raised again in the likeness of Christ's glorious body. "It doth not yet appear what

^h 1 Cor. i. 13.

& viii. 6. & xii.

5. 2 Cor. xi. 4.

ⁱ Jude 3. ver.

13.

^k Gal. iii. 27.

28. Heb. vi. 6.

5 ^h One Lord, ⁱ one faith, ^k one baptism,

we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John iii. 2). There may be many things comprehended in this hope, but this the emphatically *one* hope of our calling.

5. "One Lord, one faith, one baptism." One Lord; the Saviour; emphatically One and the same to all men, everywhere, in all ages—the one Mediator—the one Judge of quick and dead, to Whom even the Father has committed all judgment. "One faith"—the faith once delivered unto the saints, the one faith professed at the one baptism; the faith in which, if we would be presented holy and unblamable, and unreprouable, we must continue "grounded and settled,"—the mystery of Godliness, the first article of which is the Incarnation. This faith is the setting forth of the Lord Jesus as originally in the form of God, and equal with God, as Incarnate, Crucified, Risen, Ascended, and Returning to Judge. This is the faith, the One faith, the common faith which God has revealed to our faith—that the individual faith of each one of us should apprehend it and hold it fast, and be united to God by its apprehension.

One able writer has said, "One faith, not a common creed, but a common trust in Christ for eternal righteousness and eternal glory." But on reading this, the question instantly rises up, Who is this Christ that we should thus trust in Him for eternal righteousness and eternal glory? What man can give us eternal righteousness and eternal glory? The only adequate answer is in the words of the Creed, "The only-begotten Son of God, begotten of his Father before all the ages . . . who for us men and for our Salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." If it be said that this is implied, we answer that it should not only be implied, but that it is due to God to express it, and the words of the Creed are the expression of the fundamental truths of salvation, not only in the simplest words, but in the order in which the events occurred in the Divine Procedure.

"One Baptism," in which this faith is first professed, and in which through the action of the Holy Spirit, we are grafted into the Body of Him Who was Incarnate, crucified, and raised again

6 One God and Father of all, who *is* above all, and ^mthrough all, and in you all.

7 But ⁿunto every one of us is given grace according to the measure of the gift of Christ.

¹ Mal. ii. 10.
¹ Cor. viii. 6.
 & xii. 6.
^m Rom. xi. 31.
ⁿ Rom. xii. 2,
 6. ¹ Cor. xii.
 11.

6. "In you all." "You" omitted by S, A., B., C., Copt., Æth., &c. "In you all" read in D., E., F., G., K., L., five Cursives, d, e, f, g, Vulg., Syr.

for us. According to the words of the Apostle, "By one Spirit we are all baptized into one Body."

6. "One God and Father of all, who is above all, and through all," &c. All leads up to the Father, God the Father, the fountain of Deity, as He is sometimes called in the fathers. First, the Spirit, as the counterpart of the one Body, then the Lord the Son, as the Divine Head; and as the Head of Christ is God, then the Father, of Whom, and through Whom, and to Whom are all things.

Expositions slightly different are given of this account of the relations of the Father to His creatures. The best seems to be that of Chrysostom: "Above all, that is, above and over all; and through all, that is, providing for, ordering all; and in you all, that is, Who dwelleth in you all." (Blunt.)

7. "But unto every one of us is given grace according to the measure," &c. Does this "every one of us," or rather "each one of us," refer to all the members of the Church, or only to some? Though it is abundantly true that all members of the Church have a gift of the Spirit to enable them to be, and to continue, and act as members of Christ, yet here the Apostle seems to refer to those who have ministerial gifts—gifts for the edification of the body. This we gather from verse 11, all between verses 7 and 11 being the exposition or application of a prophecy.

"According to the measure of the gift of Christ." This seems to mean that Christ, Who alone has received the Spirit absolutely, without measure, distributes the Spirit according to the faith, or powers, or capacities of each one. Thus in the parable of the talents, He gives to one five, to another two, to another one. In His infinite wisdom He measures out differently to each one. For this measuring out to each, see 1 Cor. xii., particularly 7, 8, 27, 28.

8. "Wherefore he saith, When he ascended up on high, he led captivity captive," &c. Why does the Apostle quote this passage? Evidently because it is the most striking prophecy in the Old

8 Wherefore he saith, ° When he ascended up on high,

• Ps. lxviii. 18. ^p he led || captivity captive, and gave gifts unto
^p Judg. v. 12.
 Col. ii. 15. men.

|| Or, a multitude of captives.

^q John iii. 13.
 & vi. 33, 62.

9 ^a (Now that he ascended, what is it but that he also descended first unto the lower parts of the earth?)

9. "Descended first." "First" omitted by N, A., C., D., E., F., G., 17, 46, 67**, 73, d, e, g, Vulg. (Amiat.), Cop., Sah., Æth.; but retained by B., K., L., P., most Cursives, Goth., Syriac.

Testament of the Messiah receiving gifts for men, and that on His Ascension into heaven. The Apostle had prayed for the Ephesian converts, that they might realize the exceeding greatness of God's power to those who believe, which He wrought in Christ when He set Him at His own right hand in heavenly places. Then there began to be one Body and one Spirit inhabiting that Body, One Lord, one Faith, one Baptism.

But besides the general gift, which each one in the Church possessed for his own salvation, there were particular gifts to certain members of the Church who received them to use for the benefit of the whole body. These gifts began to be poured out on His Ascension.

"For men." The Hebrew is literally, in man, מְאֲדָם. So the Septuagint, *ἐν ἀνθρώπῳ*, which signifies not "for man," but "in man," that is, I suppose, in human nature. He received the fulness of the Spirit not in His Divine, but in His Human Nature; and He received It not for Himself, but that He might impart It to His brethren, so that though the rendering "for man" does not express the literal meaning of the Hebrew or Septuagint, it expresses what must be implied in the passage. He received the Spirit to dispense that Spirit.

The clause, "He led captivity captive," is best explained by the parallel passage in Coloss. ii. 15: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." The place cannot be satisfactorily interpreted, because it refers to what took place in the sight of the heavenly hosts, and not in the sight of men.

9, 10. ("Now that he ascended, what is it but that he also descended first into the lower parts, &c., that he might fill all

10 He that descended is the same also ^r that ascended up far above all heavens, ^s that he might || fill all things.)

11 ^t And he gave some, apostles; and some, prophets; and some, ^u evangelists; and some, ^x pastors and ^y teachers;

^r Acts i. 9, 11.
^s 1 Tim. iii. 16.
 Heb. iv. 14.
 & vii. 26, &
 viii. 1, & ix.
 24.
^t Acts ii. 33.
 || Or *fulfil*.
^u 1 Cor. xii. 28.
 ch. ii. 20.
^v Acts xxi. 8.
 2 Tim. iv. 5.
^x Acts xx. 28.
^y Rom. xii. 7.

things.") What is this descent, and why is it introduced here? Most commentators suppose that it signifies the descent into Hades. No doubt it was introduced here to set forth the extreme humiliation of the Lord: His Body was laid under the earth in the grave, and His Spirit descended still further down into the place of departed spirits. The Lord had said, "The Son of man shall be three days and three nights in the heart of the earth" (Matt. xii. 40). If it should be asked why the Lord's humiliation is specifically mentioned, we answer that the whole passage forms part of an exhortation to humility ("with all lowliness and meekness," &c.). It is the constant habit of the Apostle to turn out of his way, as it were, when any word suggests to him the main lesson he desired to teach. The Lord might not have descended lower than the grave, but it was His Will to accept all the conditions of our death as well as of our life.

How is it that He ascended in order that He might fill all things? In order that He might fill them with His power. By descending He took possession of the regions into which He descended; and by ascending He filled with His power all the universe. "He descended," says he, "into the lower parts of the earth, beyond which there is none other, and He ascended far above all things to that place beyond which there is none other. This is to show his divine energy and supreme dominion" (Chrysostom).

11. "And he gave some, apostles; and some, prophets; and some, evangelists." "He gave." The proper rendering is "He Himself gave," emphasizing the fact that all ministry springs from Him personally.

"Some Apostles;" rather some, as Apostles, or some to be Apostles. Four ministries are enumerated, not as asserting that

▪ 1 Cor. xii. 7.

12 ^z For the perfecting of the saints, for the

there are four orders of ministers, but as mentioning those who were especially endued with the Spirit at that time.

The Apostles were the especial organs of the Spirit—the especial representatives of Christ; according to the words of the Lord, “As my Father sent me, even so send I you, and when He said this He breathed on them, and saith unto them, Receive ye the Holy Ghost” (John xx. 21). They comprehended in themselves all the functions of the ministry. They governed as bishops; they directed and led the Churches as pastors, even laying themselves out for pastoral house to house visitation (Acts xx. 20); they did the works of Evangelists in preaching to the heathen, and they prophesied (2 Thess. ii.).

The prophets not only prophesied, as Agabus, declaring future events, but made known special revelations from God, and unfolded mysteries (1 Cor. xiii. 2).

The Evangelists cannot here signify any one of the four, but seem rather to have been the preachers of the Gospel to the heathen. The only one mentioned by name is Philip (Acts xxi. 8). The pastors and teachers seem to have represented the local ministry.

It may be asked why there is no mention here made of the orders of the ministry—bishops, or presbyters, and deacons? Evidently because the Apostle is here occupied, not with orders of ministry, but with gifts of the Spirit, which were more conspicuous in apostles and prophets at least than in the ordinary Presbyterate and Diaconate. It was not because these orders were not yet instituted, for bishops and deacons are expressly mentioned in an Epistle written within a year of this—that to the Philippians.

It may also be asked, why there is no specific mention of governing power? We answer, because St. Paul was the sole governor of the Churches which he planted. This was a function of his Apostolate, and during his lifetime he never parted with it, or even shared it with any other, and when he died it devolved, as it naturally would, upon those whom he had so closely associated with himself and who knew all his mind.

12. “For the perfecting of the saints, for the work of the ministry,” &c. The first “for,” (for the perfecting), is a different preposition (*πρὸς*) to the one in the latter clause (*εἰς*). In the

work of the ministry, ^afor the edifying of ^bthe body of Christ :

13 Till we all come || in the unity of the faith, ^cand of the knowledge of the Son of God, unto ^da perfect man, unto the measure of the || stature of the fulness of Christ :

^a 1 Cor. xiv. 26.
^b ch. i. 23.
 Col. i. 24.
 || Or, *into the unity.*
^c Col. ii. 2.
^d 1 Cor. xiv. 20. Col. i. 28.
 || Or, *age.*

last revision it is rendered "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." Chrysostom, however, whose vernacular was Greek, makes no difference. "Each one edifies, each one perfects, each one ministers."

The perfecting seems not to refer to the private character of each saint, but to the compacting together of one and all in one body.

"For the work," or rather, for "work of ministry," as if all sorts of ministerial work in the Church were here included.

For building up of the Body of Christ, *i.e.*, for fashioning each stone of the spiritual temple, and putting it in its place. This is the work of God, but He does it by the operations of the minister.

The reader will see that in this verse the Apostle has in his eye not the edification of each individual person considered as an unit, but of each member or stone as part of a body or temple.

13. "Till we all come in the unity of the faith, and of the knowledge, . . . measure of the stature," &c. There is the same preposition in all the clauses of this verse; the Revisers render it, "Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man," &c. He who has attained to the unity of the faith, and by it to the knowledge of the Son of God, has attained to perfect manhood. The unity of the faith here is not merely the great facts of the Catholic creed, but the lively apprehension of these facts. From this comes the true knowledge of the Son of God, as a Person, having personally to do with each true and faithful member of His Body. So that we not only know about Him, but know Him. But is not charity required to form the perfect man? Yes, but the true knowledge of the Son of God cannot be without charity. As St. John writes: "He that loveth his brother abideth in the light," *i.e.* in Christ the light (1 John ii. 10).

^e Isa. xxviii.
9. 1 Cor. xiv.
20.

^f Heb. xiii. 9.

^g Matt. xi. 7.

^h Rom. xvi. 18.

14 That we *henceforth* be no more ^e children,
^f tossed to and fro, and carried about with every
^g wind of doctrine, by the sleight of men, *and*
cunning craftiness, ^h whereby they lie in wait to
deceive ;

ⁱ Zech. viii. 16.

2 Cor. iv. 2.

ver. 25. 1

John iii. 18.

|| Or, *being*

sincere.

^k ch. i. 22. &

ii. 21.

^l Col. i. 18.

15 But || speaking the truth in love, ^k may
grow up into him in all things, ^l which is the head,
even Christ :

“Unto the measure of the stature of the fulness of Christ.” Christ alone possesses the full stature—He alone is absolutely the perfect man. We have to attain to a measure of His fulness—to a participation in His perfection ; and for this the ministry, every office and degree of it, is constituted and ordained by God. With a view to this may we ever pray, “Almighty God, by Whose Spirit the whole body of the Church is governed and sanctified, receive our supplication and prayers for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry may truly and godly serve Thee ” (Collect for Good Friday).

14. “That we henceforth be no more children tossed to and fro, and carried about,” &c. Here the Apostle uses three figures to describe the fickleness of unstable Christians. They are like children who are always led by the last speaker, particularly if he delivers what he has to say with confidence and vehemence. They are like ships without ballast, which are at the mercy of every gale of wind. They are like the dupes of gamesters who are despoiled of their property by trickiness, by the skilful manipulation of the dice, as Theodoret explains: “The Apostle calls craft, *κνβεία*, which is from the verb *κνβεύω*, to play at dice. Now gamesters of this sort use to move the dice to and fro, and do this craftily.” If Christians, under Apostolic regimen, and taught by inspired prophets and evangelists, were thus in danger of making shipwreck of their faith, and being despoiled of their inheritance, much more should Christians now in this age be on their guard.

15. “But speaking the truth in love.” “Speaking the truth in love,” has been variously rendered. Thus Alford: “Being followers of truth in love.” Revisers (margin) “dealing truly in

16 ^m From whom the whole body fitly joined together and compacted by that which every joint supplieth, ^m Col. ii. 19. according to the effectual working in the measure

love." Ellicott: "holding the truth in love." The latter seems nearest to the idea of the Apostle. It can scarcely signify what is ordinarily meant by "speaking the truth,"—that is provided for in verse 25. Wiclif and the Rheims translation have "doing the truth:" for which compare John iii. 21: "He that doeth truth."

"May grow up into him in all things, which is the head." The mystical Body is to grow up to the standard of the Head, fully developed as that is, so that there may be symmetry between the two. It is to grow up in accordance with the Head.

16. "From whom the whole body, fitly joined together and compacted." The meaning of this verse is, that as the human body grows by the vital force flowing from the brain by means of the nerves through each joint, and this vital force acts in each part according to the need of each part (the working in the measure of each several part) and so subserves to the increase of the body in harmonious proportion; so the mystical Body of Christ, which also is fitly joined together and compacted for the better conveyance of grace from Him, grows by grace flowing from Him, which grace flows through the appointed channels into each part, according to the place that part has to fulfil in the body, and so the whole mystical body increases in due proportion, no part being unnaturally large or abnormally strong; but to this the willing, loving co-operation of the members amongst themselves must conduce. To the increase of the body each member must bring love or charity, so that it may act in unity with its fellow members, for all the true and healthy increase of the body depends on that.

A question or two arises.

What in the mystical body is the "being fitly joined together and compacted?" Evidently that which in the natural body we call the nervous system. If the nervous connection fails in joining the head to any particular member, then that member ceases to grow and ceases to act; and so in the mystical body there are channels of grace, which channels of grace are the ministry, and the word and sacraments administered by such ministry. This is no doubt what the Apostle means, for the verse is not an isolated one,

of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ⁿ ye henceforth walk not as other Gentiles walk, ^o in the vanity of their mind.

ⁿ ch. ii. 1, 2,

^{3.} ver. 22.

Col. iii. 7.

¹ Pet. iv. 3.

^o Rom. i. 21.

17. "As other Gentiles walk." So E., K., L., P., most Cursives, Syriac, Goth., Arm.; but N., A., B., D., F., G., 10, 17, 47, 51, 67, d, e, f, g, Vulg., Sah., Copt., Æth., omit "other."

but follows upon verse 8, where Christ is said to give gifts unto men; upon verse 11, which explains these gifts as ministerial functions, apostles, prophets, &c.; upon verses 12 and 13, which tell us that these are all ordained for the edifying of the body of Christ, that the whole Church, and each member of it, may all come to the perfect man: upon verse 15, where all that precedes is gathered into "that we may grow up into him in all things." So that this verse, following upon those which precede it, reveals to us, no doubt, the Church, as it exists in the mind and intention of Christ, and as revealed by Him to His Apostle.

But a second question presents itself. Is this the actual state of the Church now? To which we answer, we do not know but what it is. Notwithstanding all divisions, declensions, superstitions, hypocrisies, fanaticism, coldness, Christ may discern these joinings, these compactings, these joints of supply, and may act through them. Surely this wonderful letter could not be written for one century. It must be written for all time. Of one thing we can be most certain, that if any minister or private member of the Church would strive to act up to the ideal of this verse it would be the most blessed thing possible for himself, for those to whom he ministers, and for those with whom he comes in contact.

17. "This I say therefore, and testify in the Lord, that ye henceforth walk not," &c. There is a very marked change in the teaching of the Epistle in this place. St. Paul here begins to insist upon the practical nature of the high doctrine with which, to this point, he had been occupied. He first commenced this practical application in verse 1 of this chapter, but was led away from it by the mention of the One Body—on the organization and spiritual growth of which he dwells to the last verse, and then he resumes the thread which he had dropped in verse 4.

18 ^p Having the understanding darkened, ^q being alienated from the life of God through the igno-

p Acts xxvi.
18.
q ch. ii. 12.
Gal. iv. 8.
1 Thess. iv. 5.

“This I say therefore.” *Therefore*, because you are in a system of grace, receiving strength and power to live to God through the joints of supply in the mystical body which I have just mentioned.

“And testify in the Lord.” St. Paul generally uses this word emphatically. To “testify in the Lord” seems almost of the nature of an oath, and shews his very deep feeling of the importance of that which he is about to teach them.

“As other Gentiles,” rather as “the Gentiles”—the unconverted Gentiles—“walk in the vanity of their minds.” Vanity does not mean here conceit, but rather emptiness—nothingness—worthlessness. Not only were the gods of the heathen nothing and so worthless, but even their apprehensions of a future state were without any real foundation. And this vanity or worthlessness was not harmless, but degrading. What could the worship of such deities as Venus and Bacchus do for their votaries, but to lower them, and destroy what remained of the original light within them?

18. “Having the understanding darkened, being alienated from the life of God . . . blindness (or hardness) of their heart.” “The understanding darkened.” When we read some of the moral speculations of some of the great philosophers of Greece, we are tempted to think that however unclean were their hearts, their intellects were unclouded; but it is not so. There seems to have been (I speak, of course, on so vast a subject under correction) no idea of the holiness of God, and, in very few, any idea of His absolute justice. And any true conceptions of God and unseen things were only the property of a few; totally unlike the revelations of the Jewish Scriptures, in which the moral character of God seems expressed in the simplest terms and brought down to the comprehension of the poorest: see for instance the first Psalm, the ten commandments, and the greater part of the book of Proverbs.

“Being alienated from the life of God through the ignorance that is in them, because of the blindness [hardness] of their heart.” Two things apparently, the Apostle says, contribute to their alienation from the life of God, their ignorance, and the hardness of their hearts which led to this ignorance.

Now with respect to this hardness of heart, the reader must re-

^r Rom. i. 21. rance that is in them, because of the ^r || blindness
[#] Or, *hardness*. of their heart:

member that the Lord predicates it of His own people, the Jews, where it is said, "He looked upon them, being grieved for the hardness of their hearts." Again, and still more to the point, the inspired Apostle writes, "Blindness (or hardness, the same word, *πῶρωσις*), in part has happened unto Israel." (Rom. xi. 25.) So that this blindness, or hardness, which has come upon the Gentiles, and is at the root of their ignorance, may be judicial, as indeed it is said to be in Rom. i. 28: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind," &c.

We are to remember that in what he writes, the Apostle is not revealing the future state of the Gentiles, but simply urging the Christian, or converted Ephesians, not to imitate them. And as far as I can see, nothing further. If the Apostle had been asked about their state in another world, he would, I believe, have turned round sternly on his interrogator, and said what he has written before, "Them that are without, God judgeth." (1 Cor. v. 13.)

But a question arises, Does the Apostle here speak of the Gentiles as a body, or does he speak more of individuals? I think the former. He would scarcely say of any individual Gentile that he was of himself through his own action alienated from the life of God, because he inherited his ignorance and hardness of heart; but I have shown in my notes on Romans i. 18-23, that this is true of the whole Gentile world, that they universally fell from a better faith (certainly of the Unity of God) and a purer worship. But still we must remember that God will judge, not worlds, not nations, but individuals, and God will at the last reveal His secret working in each individual soul, and then it will be seen that there was a crisis in each man's inner life, in which he began to turn to the witness of God within him (no matter how feeble) or to turn from it. If he had turned to the good, much of the ignorance would have been dispersed. If he turned to the evil, the hardness occasioned by this would make the ignorance more invincible. All this seems to me to be demanded by the inspired Apostle's assertion in Rom. ii. 14, 15, 16.

19. "Who being past feeling, have given themselves over unto

19 ^s Who being past feeling ^t have given themselves over unto lasciviousness, to work all uncleanness with greediness.

^s 1 Tim. iv. 2.
^t Rom. i. 24,
26. 1 Pet.
iv. 3.

20 But ye have not so learned Christ ;

21 ^u If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

lasciviousness." "Past feeling"—being utterly insensible to the reproofs or lashes of conscience. "Have given themselves over to lasciviousness to work," &c. In Rom. i. 24, 26, it is said that God gave them over, here they are said to have given themselves over. Both are true, for both are the same. God gave them up to themselves to shew what, if left to themselves, they would do : and they did what had become natural to them, "They gave themselves over unto lasciviousness to work all uncleanness with greediness." This we learn not from the declarations of Scripture, but from the pages of their popular writers, their wall paintings, and their statutes. What must have been the state of a city whose principal temple had 1,000 prostitutes as its priestesses ?

20, 21. "But ye have not so learned Christ ; if so be that ye have heard him, and," &c. To learn Christ is not only to learn His doctrine or His teaching, or even the holiness of His example. It is beyond all this. It cannot be expressed in words, but it can be felt after : perhaps the best aid to our learning Christ is in His own words, "I am the way, and the truth, and the life ; no man cometh unto the Father, but by me." It is to learn that He is the way to God by coming to God through Him ; to learn that He is the truth of God, by apprehending Him as the Image of God ; to learn that He is the Life by beginning to live with His Life. It comprehends the reception of all the teaching respecting His Person and work, and of all His example and all His precepts. St. Paul expresses his own experience of thus learning Christ when he speaks about knowing Him, "and the power of His Resurrection, and the fellowship of His Sufferings." (Phil. iii. 10.)

Did the Ephesian Christians then so learn Christ ? They had begun to do so, and if they had begun, they were in the way of going on to know more and more—but as to the perfection of this knowledge, it will be the employment of an eternity to acquire it.

21. "If so be ye have heard him, and have been taught by him,

^x Col. ii. 11.
& iii. 8, 9.
Hebr. xii. 1.
1 Pet. ii. 1.
^y ch. ii. 2, 3.
ver. 17. Col.
iii. 7. 1 Pet.
iv. 3.

22 That ye ^x put off concerning ^y the former conversation ^z the old man, which is corrupt according to the deceitful lusts ;

^z Rom. vi. 6.

as the truth is in Jesus." The words, "if so be," do not express a doubt, but rather certainty, "seeing that ye heard Him, and were taught in Him as the truth is in Jesus." They had heard Him—not only about Him, for He spake to them in the accents of His Apostle, and they were taught in Him according to that which He, the wisdom of God, knew to be the truth. The word truth is without the article in the original, but it can scarcely be rendered in English without it: for not only is there truth in Jesus, but "the truth." Truth is not something indefinite, but something definite—and here it signifies what is expressed in the next verse—the putting off of the old man and the putting on of the new.

Whatever the truth in Jesus is (and who can measure it ?) it is truth according to Holiness, and according to Godliness. This is its first feature, that it is a sin-destroying, sanctifying truth, transforming the man who heartily receives it into the image of God.

22. "That ye put off concerning the former conversation the old man." The former conversation, *i.e.*, the former manner of life—that described in verses, 17-19.

"That ye put off . . . be renewed . . . and that ye put on the new man." The important question arises, does the Apostle here refer to a past or to a present putting off? If we are led by the teaching of two strictly parallel passages, it signifies that they had at a definite point of past time put off the old man, and begun to be renewed, and put on the new man. These places are Romans vi. 6, "Knowing this, that our old man was (not is) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin:" and still more plainly, Coloss. iii. 9, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Both these refer to a past putting off and putting on—a deliverance from the guilt of sin, and an endowment with power against sin given at Baptism.

And yet this past putting off, and putting on, must be followed up by a present putting off and putting on: for the old man,

23 And ^a be renewed in the spirit of your mind;

^a Rom. xii. 2.
Col. iii. 10.
^b Rom. vi. 4.
2 Cor. v. 17.
Gal. vi. 15.
ch. vi. 11.
Col. iii. 10.
^c ch. ii. 10.

24 And that ye ^b put on the new man, which after God ^c is created in righteousness and || true holiness.

|| Or, *holiness of truth.*

though weakened, is not destroyed. He remains within us, and if not constantly resisted, nay, constantly crucified, will again reassert his power. Any grace given in Baptism, or at any other time, as at Confirmation, has to be renewed. We have constantly to make an act of faith, and to say, "I have been crucified with Christ; I have died with Him. I am His, how can I wilfully sin against Him?"

"Corrupt according to the deceitful lusts"—the lusts of deceit, not as if deceit itself lusted; but because the lust itself deceives. It promises pleasure and it always inflicts pain. It promises contentment and it inflicts remorse. It says that you may gratify yourself with impunity, and in the end you find God against you, and His wrath pursuing you.

23. "And be renewed in the spirit of your mind." That is, by the Holy Spirit working in you the new heart and the right spirit.

24. "And that ye put on the new man, which, after God, is created in righteousness." The new man is no other than Christ Himself, Who is given to us so that we should be clothed with Him. "As many of us," the Apostle says, "as have been baptized into Christ have put on Christ;" and yet the putting on of Christ is a daily work, for the same Apostle says to the baptized Romans, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." (Rom. xiii. 14.)

This is not putting on an outward profession, but it is an investing of the innermost soul or spirit with Him, without Whom, in the sight of a heart-searching God, our spirits are naked.

"Which after God is created in righteousness and true holiness." The Second Man is the new creation of God, and is the express image of God's Person, and so this Second Man is "after God", that is, after the image of God, created in righteousness and true holiness, and He is given to us in order that, being invested with Him, we should be truly righteous and holy.

25. "Wherefore putting away lying, speak every man truth with

- 25 Wherefore putting away lying, ^d speak every man truth with his neighbour: for ^e we are members one of another.
- ^d Zech. viii. 16. ver. 15.
Col. iii. 9.
^e Rom. xii. 5.
^f Ps. iv. 4. & xxxvii. 8.
- 26 ^f Be ye angry, and sin not: let not the sun go down upon your wrath:

his neighbour," &c. The Apostle now descends to particularize the vices of the old man which are to be put off, and the virtues of the new which are to be put on.

"Putting away lying, speak every man," &c. Lying destroys all confidence in human society. Now the members of the mystical body have to work together in unity, and the first condition of this is that there must be no deceit, and so the Apostle reminds them of the unity of the Body. We, in Christ, are members one of another. If we are to work together in the common cause of Christ we must be true to one another.

We cannot help noticing in passing what a hold this truth of our being members of Christ must have had upon St. Paul if he could use it with respect to such a vice as lying. The members of the human body are dumb, and cannot speak to one another, and yet in a certain sense they must be true to one another: but St. Paul ignores the seeming impropriety of the allusion, or at least its indirectness, because he would ground all relations of Christians to one another on the unity and common sympathy of the members of a body to their fellow members. (Comp. 1 Cor. xii.)

26. "Be ye angry and sin not: let not the sun," &c. If we are not angry when we see oppression, fraud, injury, and successful wickedness in such matters as seduction, we can have no hatred of sin, and so we cannot have the mind of God with respect to what is evil; and yet this anger of God in numberless cases ends in bringing the sinner to repentance, and destroying, not himself, but his sin. And in our indignation against successful villany, we must bear in mind constantly this undoubted truth, that in every case of successful fraud or seduction of innocence, the knave or the seducer does far more injury to himself than he does to the person he has injured. Christ, Who is an infinitely just Judge, and has all the resources of omnipotence and eternity at His disposal, will see to it that full amends are made by the wrong-doer to the wronged one. He will not allow the wrong-doer to hide himself in imputed righteousness

27 ^s Neither give place to the devil.

28 Let him that stole steal no more : but rather
^h let him labour, working with *his* hands the thing
 which is good, that he may have || to give ⁱ to him
 that needeth.

^s 2 Cor. ii. 10,
 11. James
 iv. 7. 1 Pet.
 v. 9.
^h Acts xx. 35.
 1 Thess. iv.
 11. 2 Thess.
 iii. 8, 11, 12.
ⁱ Or, to dis-
 tribute.

ⁱ Luke iii. 11.

28. "Him that stole." Lit. "the stealer—the thief."

when he has made no effort to undo the mischief he has done. The judge of all the earth must not only be an Inflicter of punishment, but a Redresser of wrongs. And this must be in our minds as a fixed principle in all our indignation against sin, if we would "be angry and sin not."

All commentators, almost as a matter of course, allude to Bishop Butler's Sermon on Resentment, and if my reader has either not read it, or does not remember its leading teaching, he should without fail make or renew acquaintance with it.

I have spoken above of resentment against sin; but with reference to resentment against private injuries to ourselves (which we must remember may not be sin) we must constantly call to mind the Lord's words, "Do good to them that hate you." "Pray for them which despitefully use you and persecute you."

"Let not the sun go down upon your wrath." Wesley says on this: "Reprove your brother, and be reconciled immediately. Lose not one day." A clear, express command, and Wesley adds the question, "Reader, do you keep it?"

27. "Neither give place to the devil." If you allow angry or unforgiving thoughts to nestle in your mind you will find that you cannot pray, and this will give Satan a ready entrance, for by prayer alone do we lay hold on God's strength against our enemy. And this applies not only to angry, but to unclean, or lustful, or covetous thoughts. By keeping such thoughts in our minds we drive away the good Spirit of God, and we allow the evil spirit to enter.

28. "Let him that stole steal no more: but rather let him labour," &c. This precept also is grounded, though not so directly, on membership in the one Mystical Body under Christ the Head. He that steals must at once break himself of this habit, not only that he may lead a reputable life, but that he may be able to relieve the wants of his fellow members in the same Body. The Apostle's words seem to imply that stealing was no uncommon crime, and it

^k Matt. xii.
³¹ ch. v. 4.
 Col. iii. 8.
¹ Col. iv. 6.
¹ Thess. v. 11.
[†] Or, *to edify*
profitably.
^m Col. iii. 16.

29 ^k Let no corrupt communication proceed out of your mouth, but ¹that which is good || to the use of edifying, ^m that it may minister grace unto the hearers.

is very probable that it was so, if, as we know, the Church was largely recruited from the slave-class; some of whom would not be likely at once to sever themselves from old habits, such as pilfering, which had become a second nature to them.

29. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying," &c. Here again, in the words "to the use of edifying," we have another allusion to the mystical body. Foul and filthy language acts in the spiritual building like the leprosy on the wall of the house (Levit. xiv. 34) rotting and polluting it.

"That which is good to the use of edifying." This is variously translated, "whatever is good for edification of the need" (Ellicott). "But such as is good for edifying as the need may be" (Revisers). "For building up as may be needed" (Meyrick in Speaker's "Commentary"). As members in the mystical body we are not only to speak no filthy or corrupt language, but we are bound to edify one another, to build up one another on our most holy faith (Jude 20). As we should watch over our tongue that we speak nothing polluting, so we should be on the watch for opportunities of putting in a good word. How many have been permanently benefitted by a Christian word spoken in season, and how many would blot out if they could from their memories some *double entendre*, some sneer at holy things, some profane parody of a passage in the word of God.

For corrupt speech is not only indecent speech, but profane speech, and infidel conversation undermining the eternal hopes of the hearer.

"That it may minister grace unto the hearers." Not only is the sermon of the Christian preacher a means of grace, but so is the private conversation of the true Christian, dispelling doubts, strengthening good resolutions, chasing away evil, confirming men in the faith, encouraging them to persevere, or, in the words of the Apostle, "warning them that are unruly, comforting the feeble-minded, supporting the weak" (1 Thess. v. 14).

30 And ⁿgrieve not the holy Spirit of God,
^o whereby ye are sealed unto the day of ^predem-
 tion.

ⁿ Isai. vii. 13.
 & lxiii. 10.
 Ezek. xvi. 43.
 1 Thes. v. 19.
^o ch. i. 13.
^p Luke xxi.
 28. Rom. viii.
 23. ch. i. 14.

30. "Are sealed." Lit. "were sealed."

30. "And grieve not the holy Spirit of God, whereby ye are sealed," &c. This place, amongst others, teaches us the personality of the Holy Ghost. Only *persons* can be grieved, for they only can be capable of love, or anger, or grief. Thus St. Stephen speaks of the disobedient Jews "always resisting the Holy Ghost" (Acts vii. 51), just as Isaiah had said, "They rebelled and vexed his Holy Spirit" (lxiii. 10).

This teaches us the fearful truth that we may receive the Holy Spirit and not retain Him, but provoke God to take Him from us; and so with great wisdom the Church puts into our lips the prayer of the Psalmist, "Take not thy Holy Spirit from us."

"Whereby ye are seal(d or were sealed) unto the day of redemption." This sealing may have been at Baptism, or at Confirmation. Baptism is rather a work of the Spirit grafting us into the body of Christ; and the Spirit is given afterwards. At least so we must understand the teaching of Acts xix. 2-6.

Chrysostom comments on this with great power: "Let this seal, then, ever abide on thy mouth, and never destroy the impression. A mouth that hath the Spirit never utters a thing of the kind. Say not, 'It is nothing if I do utter an unseemly word, if I do insult such an one.' For this very reason is it a great evil, because it seems to be nothing. For things which seem to be nothing are thus easily thought lightly of; and those which are thought lightly of will thus go on increasing; and those which go on increasing will in consequence become incurable. Thou hast a mouth that hath the Spirit. Think what thou art saying, the moment thou givest birth to a word, think what words beseem a mouth like thine. Thou callest God *Father*, and dost thou straightway revile thy brother? Think whence it is thou callest God *Father*. Is it from nature? No, thou couldst never say so. Is it from thy goodness? No, nor is it thus. But whence then is it? It is from pure loving-kindness, from tenderness, from His great Mercy. Whenever, then, thou callest God, *Father*, consider not only this, that by reviling thou art committing things unworthy of thy high birth,

^q Col. iii. 8.

19.

^r Tit. iii. 2.

James iv. 11.

1 Pet. ii. 1.

^s Tit. iii. 3.

^t 2 Cor. ii. 10.

Col. iii. 12, 13.

^u Matt. vi. 14.

Mark xi. 25.

31 ^a Let all bitterness, and wrath, and anger, and clamour, and ^r evil speaking, be put away from you, ^s with all malice :

32 And ^t be ye kind one to another, tender-hearted, ^u forgiving one another, even as God for Christ's sake hath forgiven you.

32. "Forgiven you." So N, A., F., G., P., most Cursives, d, e, f, g, Goth., Sah., Copt., Æth.; but B., D., E., K., L., thirty Cursives, Vulg. (Cod. Amiat.), Syriac, Arm., read, "us."

but also that it is of loving-kindness that thou hast that high birth."

31. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking (railing), . . . with all malice." Why does the Apostle add, "with all malice"? Because in neither word, nor demeanour, may there be anything like bitterness or apparent wrath, not a particle of anger, no loud words, no railing, and yet there may be deep-seated malice, watching its opportunity to injure, to slander, to accuse, to alienate friends, in fact, with placid countenance and fair words to work all manner of evil.

32. "And be ye kind one to another, tender-hearted, forgiving one another, even," &c. These good things are to be practised amongst Christians, but they must first be sought. They are the fruits of the Spirit. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness. If any professing Christian feels that he has them not, that he is constantly offending against the law of kindness and mutual forgiveness, he must not give way and say, "It is my constitutional infirmity," but he must at once and constantly bow before the throne of Him from Whom all good things do come for the gift of love. The prayer for charity must not be his occasional, but his daily prayer, "Pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtue, without which whosoever liveth is counted dead before thee."

"Even as God, for Christ's sake, hath forgiven you." St. Paul always assumes that the Christians to whom he writes are (or have been) forgiven, but as he does not assume for a moment that they are sinless, they may have much to be forgiven.

Many of the Corinthians were not clean, not holy, some not

righteous, but he writes to them, "Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11).

In the parallel passage in the Epistle to the Colossians, 1 Col. iii., St. Paul writes, "As Christ (or as the Lord) forgave you."

CHAP. V.

BE ^a ye therefore followers of God, as dear children;

2 And ^b walk in love, ^c as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God ^d for a sweetsmelling savour.

2. "Loved us." So D., E., F., G., K., L., most Cursives, d, e, f, g, Vulg., Syriac, Copt., Arm., Goth.; but N, A., B., P., about seven Cursives, Sah., Æth., read, "you."

2. "Given himself for us." So N, A., D., E., F., G., K., L., P., most Cursives, d, e, f, g, Vulg., Syr., Copt., Arm.; but B., three Cursives, 37, 73, 116, Sah., Æth., read, "for you."

^a Matt. v. 45,
48. Luke vi.
36. ch. iv.
32.

^b John xiii.
34. & xv. 12.
1 Thess. iv. 9.
1 John iii. 11,
23. & iv. 21.

^c Gal. i. 4. &
ii. 20. Hebr.
vii. 27. & ix.
14, 26. & x. 10.
12. 1 John
iii. 16.

^d Gen. viii.
21. Lev. i. 9.
2 Cor. ii. 15.

1, 2. "Be ye therefore followers of God, as dear children; and walk in love," &c. This is to be connected with the last verse of the last chapter, "God for Christ's sake hath forgiven you. Be ye therefore followers of God as beloved children." Thus our Lord would have us imitate God (for the word signifies imitating [*μιμηται*] rather than following in anyone's footsteps) when He says, "Love your enemies . . . pray for them that despitefully use you . . . that ye may be the children of your Father which is in heaven." It is scarcely possible to suppose that St. Paul had not these words of our Lord in his mind when he wrote this.

"Imitators of God, as dear children." Children almost always endeavour to imitate their parents; much more ought we to imitate God in this matter of forgiveness, seeing that the only Son of God has loved us to the extent of giving Himself for us.

"An offering and a sacrifice to God for a sweet smelling savour." A difference has been made between an offering (*προσφορά*) and a

e Rom. vi. 13.
1 Cor. vi. 18.
2 Cor. xii. 21.
ch. iv. 19, 20.
Col. iii. 5.
1 Thess. iv. 3,
&c.

f 1 Cor. v. 1.

3 But ^efornication, and all uncleanness, or covetousness, ^flet it not be once named among you as becometh saints;

sacrifice (*θυσία*): the former meaning offerings of any sort, and the latter the offering of a slain creature, from its derivation *θύω*, meaning “to slay;” but they are often used interchangeably.

The “sweetsmelling savour” first occurs in Gen. viii. 21, in connection with the sacrifice of Noah; and it is constantly repeated with reference to the sacrifices of the law ordained in the books of Exodus and Leviticus; thus Exod. xxix. 18, Levit. ii. 12. It is, of course, not to be taken materially, but with regard to the devotion or profession of obedience with which the offerer offered the sacrifices. When used in connection with the Levitical offerings it may mean that God discerned in each sacrifice a shewing forth of that One Sacrifice which they were all intended to prefigure.

Here it signifies the infinite satisfaction with which the Father regards the devotion and duty expressed in the self-oblation of His Son.

3. “But fornication, and all uncleanness, or covetousness, let it not,” &c. Some suppose that the Apostle passes from holy love in which, after the example of Christ, we are to walk, to unholy love, by which we dishonour Christ, and destroy the life of God within us.

Fornication, not esteemed as a sin among the heathen: all uncleanness, all secret impurity or open indecency, all covetousness—which does not here seem to mean avaricious, so much as impure and incontinent desires. The commandment which forbids to covet, forbids not only to covet the house, the servant, the ox, but the wife. This is the following-up of the Lord’s teaching, where He says, “whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart” (Matth. v. 28).

“Let it not be once named among you.” Avoid any mention, if you can, of the commission of such sins—at least, never mention any details, never dwell upon them in conversation.

“As becometh saints.” As becometh those dedicated to God, and in the act of that dedication grafted into the Body of a Holy Saviour by the Holy Spirit.

4 ^g Neither filthiness, nor foolish talking, nor jesting
^h which are not convenient: but rather giving
 of thanks.

^g Matt. xii.
 35. ch. iv.
 29.

^h Rom. i. 23.

4. "Neither filthiness, nor foolish talking, nor jesting, which," &c. "Filthiness"—that is, of course, lewd and indecent talk. "Foolish talking," *i.e.*, talking as the fool or *μῶρος* talks; the *μῶρος* of the book of Proverbs is not the silly man, but the wicked man, the man who speaks against religion, disparages the righteous because they are righteous, makes a mock at sin, makes excuses for it, insinuates doubts respecting God's judgments, their certainty and their severity. This is the "foolish talking" of the Bible.

"Nor jesting, which are not convenient." Barrow has a most remarkable sermon on this text, in which he contends for the lawfulness, in its due place, of wit and repartee, and innocent unbending in conversation.

Chrysostom, on the other hand, takes the sterner and more severe side, and seems to condemn all jesting which has for its object the raising of laughter, even when there may be nothing sinful in the allusion.

"Which are not convenient"—not fitting for a Christian to utter. This seems to imply at first sight that, in naming "jesting," the Apostle is only speaking of indecent or irreverent jesting; but we are to remember that one who lays himself out to be a witty and pleasant companion, and is always on the look-out for some opening for exciting mirth, cannot well be a man who takes life seriously, as the Apostles and first Christians did.

A man was once writing in one of our literary journals against the belief in the eternity of future punishment, and he asserted that the leading preacher in one of our large towns had preached the doctrine in all its horrors in his place of worship; and yet, meeting him afterwards at a dinner party, he found the man brimful of wit and amusing anecdote, keeping the table in a roar, and his inference was that the man could not, and did not, believe what he preached.

"But rather giving of thanks." So wonderful are the providences of God, so surprising the wisdom and goodness He displays in benefitting His creatures, that opportunities for expressing thanks and praise seem thrust upon us; and yet we Christians may take a lesson from the heathen. It is written respecting Belshazzar's

5 For this ye know, that ⁱno whoremonger, nor unclean person, nor covetous man, ^kwho is an idolater, ^lhath any inheritance in the kingdom of Christ and of God.

ⁱ Cor. vi. 9.
Gal. v. 19, 21.
^k Col. iii. 5.
1 Tim. vi. 17.
^l Gal. v. 21.
Rev. xxii. 15.

5. "This ye know" (ἐστε γινώσκοντες). So E., K., L., most Cursives, Syriac; but X, A, B., D., F., G., P., thirty Cursives, Ital., Vulg., &c., read, "For this ye know, being assured of it," ἵστε γινώσκοντες.

"impious feast," that they drank wine, and praised the gods of gold and silver; and yet there is no society from which the Name of the true God and His works and His worship are so effectually banished as they are from what is called good society amongst professing Christians.

5. "For this ye know, that no whoremonger, nor unclean person, nor covetous man," &c. There is a remarkable difference of reading here. In the Received Text it is, "For this ye are knowing," (ἐστε γινώσκοντες); but in many Uncials, and in the Vulgate, it is, "For this ye know, being assured of it." The Revisers translate, "Ye know of a surety;" and no moral truth is more frequently repeated by the Apostle than that these sins, fornication, uncleanness, evil desires, are not venial, but deadly sins, cutting off from the kingdom of God. But it may be a question for us preachers in this day, "Are our people as certain about it as they ought to be?"

"Nor covetous man who is an idolater." This seems to allude to anyone who is the slave of some overpowering evil desire, whether in the matter of the seventh commandment, or in the matter of what is ordinarily called covetousness.

"Hath any inheritance in the Kingdom of Christ and of God." Most commentators interpret this Christ and God as signifying the same Divine Person, "Of Him Who is Christ and God."

But if not directly, yet indirectly the text asserts the Godhead of the Lord, for the Kingdom is of Christ and the same Kingdom is of God. Christ must have all the attributes of God if He is to rule the Kingdom as being His as well as God's.

If a man, having become a Christian, is under the dominion of these evil things, he loses his inheritance. His is the lot of Esau, for as the Apostle writes, "Looking diligently lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright," &c. (Hebr. xii. 15).

6 ^m Let no man deceive you with vain words :
for because of these things ⁿ cometh the wrath of
God ^o upon the children of || disobedience.

7 Be not ye therefore partakers with them.

8 ^p For ye were sometimes darkness, but now
^q are ye light in the Lord : walk as ^r children of
light :

^m Jer. xxix. 8.
Matt. xxiv. 4.
Col. ii. 4, 8,
18. 2 Thess.
ii. 3.

ⁿ Rom. i. 18.
^o ch. ii. 2.

|| Or, *unbelief*,
Col. iii. 6.

^p Isai. ix. 2.
Matt. iv. 16.
Acts xxvi. 18.
Rom. i. 21.
ch. ii. 11, 12.
& iv. 18. Tit.
iii. 3. 1 Pet.
ii. 9.

^q John viii. 12.
& xii. 46. 2
Cor. iii. 18.
& iv. 6. 1
Thess. v. 5.
1 John ii. 9.

^r Luke xvi. 8.
John xii. 36.

6. "Let no man deceive you with vain words: for because of these things," &c. It is supposed that these vain words were those of ancient heretics who would persuade men that sins of the flesh were no sins, inasmuch as the flesh was intrinsically evil; and certain forms of heresy, which were then first appearing, certainly taught this; but what are the vain words by which men now encourage themselves in the commission of these sins? One is, that inasmuch as so many commit them, God will not visit such a multitude with his severe displeasure; but this is to dethrone the Judge, and to make Him respect the multitude rather than the law.

Another "vain word" is that these sins are engrained in the natural constitution of men, and that they cannot help them; but the answer is, "we are now in a kingdom of grace, in which it is said by the Spirit, Sin shall not have dominion over you, for ye are not under the law, but under grace." (Rom. vi. 14.)

And a third vain word is worse than all. It is that sin is not sin in the elect—in the true people of God; but surely if any persons were elect these Christians of Ephesus were, and St. Paul assures them that if they continue to do these things, nothing can save them from the wrath of God here and hereafter.

7, 8. "Be not ye therefore partakers with them. For ye were sometimes darkness," &c. This light is the light of God and Christ in the soul. This darkness is the deprivation of such light. "I am the light of the world," the Lord says; and to these Ephesians, into whose hearts this light had shone, the Apostle says, "now are ye light in the Lord." This light is never mere intellectual light. It is not even the mere knowledge of the highest things, such as the Trinity and the Incarnation. It is always moral light. The best explanation of this is in the words of St. John, "The darkness is

9 (For ^s the fruit of the Spirit is in all goodness and righteousness and truth;)
 * Gal. v. 22.

9. "The fruit of the Spirit." So K., L., most Cursives, but N, A., B., D*, E*, F., G., P., six Cursives, Vulg., Goth., Syriac, Copt., Arm., Æth., read "the fruit of the light."

past, and the true light now shineth. He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness," &c. (1 John ii. 8, 10, 11.) Now this was probably written in Ephesus, among the people whom St. Paul had converted, and how wonderfully do the Apostles agree! But cannot there be true light without love? Both the Apostles say there cannot, for faith itself, which is the soul's eye by which we discern unseen and eternal things, avails not without love (Gal. v. 6). And this is the reason why the Lord so solemnly warns us "take heed that the light which is in thee be not darkness."

"The light which is in us is darkness" (Luke xi. 35), if it seems to show in us the Trinity and the Incarnation and the works of the Spirit and the Church, and yet does not make us loving, forbearing, forgiving, after the pattern of the Son of God.

We are, then, to walk as children of light, and what this walk is, the Apostle proceeds to say.

9. "For the fruit of the Spirit is in all goodness and righteousness and truth." There is a remarkable difference of reading here which agrees better with the context. "The fruit of the light." At first sight the figure appears unsuitable, for the light cannot, it is supposed, bear fruit. But when men are called, as they constantly are, the children of the light, what are they but the offspring or fruit of the light? The fruit of the light is also the fruit of the Spirit, for the Spirit sheds within us the light of truth and the warmth of love, but the expression "fruit of the light," runs more closely in connection with the context.

"In all goodness." That is kindness, gentleness, benevolence, charity.

"And righteousness" in all holy and becoming outward demeanour, in all honesty and integrity.

"And truth," in all sincerity, or in all conformity to the truth of God as revealed in the Gospel.

10. "Proving what is acceptable unto the Lord." Endeavouring

10 ^t Proving what is acceptable unto the Lord.

11 And ^u have no fellowship with ^x the unfruitful works of darkness, but rather ^y reprove *them*.

12 ^z For it is a shame even to speak of those things which are done of them in secret.

13 But ^a all things that are || reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

^t Rom. xii. 2.
Phil. i. 10.
¹ 1 Thess. v. 21.
¹ 1 Tim. ii. 3.
^u 1 Cor. v. 9,
11. & x. 20.
² 2 Cor. vi. 14.
² 2 Thess. iii. 6,
14.
^x Rom. vi. 21.
& xiii. 12.
Gal. vi. 8.
^y Lev. xix. 17.
¹ 1 Tim. v. 20.
^z Rom. i. 24,
26. ver. 3.
^a John iii. 20,
21. Heb. iv.
13.
|| Or, *dis-*
covered.

13. See below.

by seeking the guidance of God in prayer, by consulting wise and holy men, and by jealously questioning our own private will and inclinations, to find out the will of God, and then to do it.

11. "And have no fellowship with the unfruitful works of darkness, &c. For it is a shame," &c. The word "fruit," in regard to religious and moral actions, is always used in a good sense; thus the Apostle asks in Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death:" and again in Gal. v. 19, he contrasts the *works* of the flesh with the *fruits* of the Spirit, as if the works of the flesh were the doings of men, whereas the fruits of the Spirit are the offspring of grace. (John xv. 1-10.)

"But rather reprove them." We have fellowship with the works of darkness when we listen to the accounts of them without showing any sign of disapproval. We can only show our want of fellowship with them by reproof.

12. "For it is a shame even to speak of those things which are done of them in secret." This seems to follow upon the words "rather reprove them." The reproof must be short and decisive, and must avoid any details respecting the deed of darkness reprov'd. The reproof must be of such a sort as to show that you hate the mention of the abominable thing.

13. "But all things that are reprov'd are made manifest by the light," &c. "All things" seems to refer not only to the deeds of darkness, but to all moral subjects, and "reprov'd" may be rendered "discovered." The light of Christian conviction being the light of Christ shining in His people, makes all things to appear in their true

† Or, *it*.

^b Isa. lx. 1.
Rom. xiii. 11,
12. 1 Cor. xv.
34. 1 Thess.
v. 6.

^c John v. 25.
Rom. vi. 4, 5.
ch. ii. 5. Col.
iii. 1.

14 Wherefore || he saith, ^b Awake thou that sleepest, and ^c arise from the dead, and Christ shall give thee light.

form or colour; they are made manifest as to what they really are by the true light.

“For whatsoever doth make manifest is light.” The old way of translating this passage was by rendering “make manifest” as a middle form, in which case the sense is very easy, “Whatsoever doth make manifest is light.” There are various kinds of light—natural, moral, intellectual—but they all agree in this, that they all have the property of making light that which was before obscure or dark. We are told, however, that such a rendering is inadmissible, and that we must render *φανερούμενον* passively, in which case I do not see the meaning of the passage, unless, perhaps, we are allowed to understand that whatsoever is made manifest is in the light, in that the light illuminates it.

Chrysostom has some searching remarks: “Wherefore I entreat you, be ye never backward to reprove, nor displeased at being reprov’d. By all means let us do all we can to chase away the deadness that is in our brethren, to scatter the darkness, and to attract to us the sun of righteousness.”

14. “Wherefore he saith, Awake thou that sleepest, and arise from the dead,” &c. St. Paul here seems to quote some scripture passage, but the place is nowhere to be found in Holy Writ. The nearest approach to it is in Isaiah lx. i., “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;” and it is suggested that this place may be adapted by St. Paul in a free way, as he seems to adapt other places. Others suppose, with more probability, from the rhythmical cadence of the Greek, that he quotes from a hymn then in use in the Christian assemblies; and we know from the letter of Pliny that hymns addressed to Christ as God were in use in the Churches in his time. It is very probable, however, that the earliest Churches had far more religious literature than we are aware of, and perhaps much of it the utterance of the spirit of prophecy.

The passage itself is most important as regards its teaching. We learn from it that in a Church favoured in every way, there

15 ^d See then that ye walk circumspectly, not as fools, but as wise,

^d Col. iv. 5.

^e Gal. vi. 10.

Col. iv. 5.

^f Eccles. xi. 2.

& xii. 1. John

xii. 35. ch.

vi. 13.

16 ^e Redeeming the time, ^f because the days are evil.

15. "Circumspectly"—"with strictness." Perhaps, "Look then carefully how ye walk." So N, B, three or four Cursives; but A., D., E., F., G., K., L., P., most Cursives, Vulg., Syr., read as in Received Text.

may be some, in fact numbers, who are sleeping the sleep of death. Their sleep, it is true, is not actual death, but it is the image of death. They are like men asleep who move not, work not, even think not, except in disjointed and senseless dreams. These have to be aroused from sleep; more than this, to be awakened as from death. They are to be raised from the death of sin to the life of righteousness.

"And Christ shall give thee light." The reader will remember the words of St. Peter, 2 Epist. i. 19: "Until the day dawn, and the day-star arise in your hearts."

If we awake out of sleep, and arise from our death-like slumbers, it is no dim light that will shine upon us: no other than Christ Himself shall dispel our darkness.

15. "See then that ye walk circumspectly, not as fools, but as wise." The word circumspectly is translated by most expositors "strictly," and has reference to a way or path lying before us, which we are carefully to keep to, not turning aside to the right hand or to the left.

16. "Redeeming the time, because the days are evil." The days which we pass through in this world are under the dominion of evil; and if we live listlessly and carelessly, we yield ourselves to this evil, and lose irrecoverably our precious time, and so by not using it as to God, lay up no treasures in eternity; but if we exert ourselves in this our appointed time to do good, and to speak the truth of God, and to cultivate good habits and holy affections, then we redeem the time, we lay it up for ourselves, so that we so pass through things temporal as to gain the things eternal.

It is surprising what men have been able to do by looking well to what we should call the odds and ends of time. It is related of a celebrated literary man of the last generation, that he learnt several languages during the time that he was dressing every morning. It is related of a great physician that he translated one of the

g Col. iv. 5.

h Rom. xii. 2.

i 1 Thess. iv.

3. & v. 18.

k Prov. xx. 1.

& xxiii. 20, 30.

Isa. v. 11, 22.

Luke xxi. 34.

17 ^g Wherefore be ye not unwise, but ^h understanding ⁱ what the will of the Lord is.

18 And ^k be not drunk with wine, wherein is excess; but be filled with the Spirit:

chief Roman poets into English verse during the time that he was driving to see his patients. What time would many men save for prayer if they got up as soon as they awoke in the morning!

17. "Wherefore be ye not unwise, but understanding what the will of the Lord is." The most senseless people are those who have no anxiety respecting the will of Him Who created them, and for Whose pleasure they are and were created.

"But understanding what the will of the Lord is." And to understand this will requires pains, for the will of the Lord requires to be learnt daily: for not a day passes in which we have not—perhaps in some very trifling matter—to choose between the will of the Lord and our own will, or the will of our careless neighbours and friends.

To understand what the will of the Lord is requires that in all things by prayer we should consult God as a friend, and, if possible, ask the advice of wise and good men, and carefully do what we know is always according to the will of God; in fact it follows on the exhortation of the last verse, to walk strictly, and make the most Christian use of our time.

18. "And be not drunk with wine, wherein is excess; but be filled with the Spirit." What a contrast between the two admonitions, "Be not drunk," "Be filled with the Holy Ghost;"—and yet it is natural, for human beings crave some excitement. Those who are apart from God crave some worldly, or sinful, or fleshly stimulant; those who are nearest to God crave most earnestly the complete indwelling of His Holy Spirit.

What an extraordinary capacity for good or for evil human nature has! At first it seems incredible that two such precepts should be addressed to the same person, but every minister knows well that religious persons, or at least those who can speak and even act very religiously, are constantly overtaken by the sin of drunkenness, or by the sin of excess, which may not amount to actual drunkenness; and yet the very same persons, if they would put away their strong

19 Speaking to yourselves ¹in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord:

20 ^mGiving thanks always for all things unto God and the Father ⁿin the name of our Lord Jesus Christ;

¹ Acts xvi. 25.
¹ Cor. xiv. 26.
 Col. iii. 16.
 James v. 13.
^m Ps. xxxiv. 1.
 Isa. lxiii. 7.
 Col. iii. 17.
¹ Thess. v. 18.
² Thess. i. 3.
ⁿ Heb. xiii. 15.
¹ Pet. ii. 5.
 & iv. 11.

drink, and earnestly court the indwelling of the Spirit of God, may be filled with a Person in the Trinity.

19. "Speaking to yourselves in psalms and hymns and spiritual songs, singing," &c. "To yourselves," or "one to another." Some suppose that this alludes to singing in the Christian assemblies, which Pliny in his celebrated letter describes as done antiphonally (see Excursus 3 in Notes on Acts, p. 521).

"Psalms." These may have been the Psalms in the Old Testament, as distinguished from the hymns, which may have been the composition of persons at the moment, or may have included such acts of praise as the Gloria in Excelsis, the Magnificat, the Songs of Zacharias and Simeon.

"Hymns and spiritual songs." We have no means of knowing what these were as distinguished from psalms, whether they were metrical compositions or not. But we may be almost certain that in every Church where there were spiritual gifts there would be these effusions, some of them, perhaps, poured forth at the inspiration of the moment. Neither Chrysostom, however, nor Theodoret make mention of any difference or distinction between the three. Jerome notices that in his time the peasants of Palestine used to chant the psalms to themselves whilst they ploughed or tended their cattle.

20. "Giving thanks always for all things unto God and the Father in," &c. "Giving thanks always." "Always," as if the mind was not only ever to be in a thankful frame, but constantly to express thankfulness.

"For all things." What! for disease and pain? Yes, we should do this if we thoroughly believed in the words of the Spirit, "all things work together for good to them that love God;" if we remembered that all forms of prosperity may be curses, and all forms of adversity blessings, according to the words, "Son, remember that thou, in thy lifetime, receivedst thy good things, and likewise

° Phil. ii. 3.
 1 Pet. v. 5.
 p Gen. iii. 16.
 1 Cor. xiv. 34.
 Col. iii. 18.
 Titus ii. 5.
 1 Pet. iii. 1.
 q ch. vi. 5.

21 ° Submitting yourselves one to another in the fear of God.

22 p Wives, submit yourselves unto your own husbands, q as unto the Lord.

21. "In the fear of God," So most Cursives. "In the fear of Christ" in N, A., B., L., P., about thirty-five Cursives, Vulg., Syriac, Copt., &c.

Lazarus evil things;" if we remembered that that is absolutely true which is written, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." A man of very great eminence had lived a very healthy and painless life, and when he was at last called hence by a painful disease, he thanked God for what he suffered, as it taught him to sympathize more perfectly with those who suffered pain.

"In the name of our Lord Jesus Christ." As He is the one Mediator, through Whom all blessings come to us, so all our thanks for these blessings ascend to the Father through Him.

21. "Submitting yourselves one to another in the fear of God." 'Defer one to another,' 'give way one to another,' listen to one another. Act as if each Christian brother was your superior, for the time, at least. There is a remarkable difference of reading, N, A., B., L., P., and other authorities having "in the fear of Christ." If it be the true reading, that is, if St. Paul himself wrote it, it is the one solitary instance in which any Apostle would have us make the Son of God an object of fear. Submitting ourselves one to another in the fear of God means that we are not to submit through fear of men, or for the sake of advantage, or through natural shrinking or timidity, but because God desires to see the working of His grace within us in our yielding to one another.

22. "Wives, submit yourselves unto your own husbands, as unto the Lord." What a remarkable place the relation between Christ as the Head of the Mystical Body, and the Church as that Body, must have had in the mind of the Apostle, if he could make use of it as he does in the following verses, to inculcate submission in the family. Wives are to submit themselves to their husbands, not only because it is right, but because Christ is the Head of the Church. And it is also a remarkable fact, that the Church of England has been guided by the Spirit of God to follow up this instruction in her

23 For ^rthe husband is the head of the wife, even as ^sChrist is the head of the Church: and he is the saviour of ^tthe body.

^r 1 Cor. xi. 3.
^s ch. i. 22. &
iv. 15. Col. i.
18.
^t ch. i. 23.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands ^uin every thing.

^u Col. iii. 20,
22. Tit. ii. 9.

Office for the Solemnization of Matrimony, not only in causing the latter part of this chapter to be read as an exhortation at the end, but in the beginning, where in the short exhortation we are told that holy matrimony signifies unto us the Mystical Union that is betwixt Christ and His Church, and that it was ordained that “such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ’s Body.” And it is also a remarkable fact, that the Church did not derive this from the Roman office, in which there is no mention whatsoever of the Union of Christ with His Church, as in any way bearing on the holiness of marriage.

“Unto the Lord.” That is, as unto the Lord Jesus, as appears from the next verse.

23. “For the husband is the head of the wife, even as Christ is the head of the church.” The Apostle had written this before. “I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God” (1 Cor. xi. 3). There he enunciated this truth in order that women might, when in Church, wear the veil,—the badge, or symbol, of submission; now he repeats it in order that they might be really subject.

Christ is not only the Head, but the Saviour of the body. Does the Apostle mean by this that the husband is the Saviour, in any sense, of the wife, by protecting or supporting her? It seems not improbable. And Bishop Wordsworth refers to a passage in Chrysostom: “Such is the relation of a husband to his own wife. He is the head, and therefore has the preeminence; his office is also one of protection and conservation, and he has, therefore, a double claim to submission and affection on her side.”

24. “Therefore as the church is subject unto Christ, so let the wives be to their,” &c. In everything—that is, in all lawful things

* Col. iii. 19.
 1 Pet. iii. 7.
 † Acts xx. 23.
 Gal. i. 4. & ii.
 20. ver. 2.
 ‡ John iii. 5.
 Tit. iii. 5.
 Heb. x. 22.
 1 John v. 6.
 a John xv. 3.
 & xvii. 17.

25 ^x Husbands, love your wives, even as Christ also loved the church, and ^y gave himself for it;

26 That he might sanctify and cleanse it ^z with the washing of water ^a by the word,

—in everything which does not contravene the expressed will of God and the faith of Christ.¹

This seems very strong, for the husband may be unreasonable, may be harsh, may be wilful, but what the Apostle inculcates serves in nine cases out of ten, when obeyed literally, to maintain peace in the household.

25, 26. "Husbands, love your wives, even as Christ also loved the church . . . washing of water by the word." "Even as Christ also loved the Church." Christ, in his loving relations to His Church, is an example to all husbands. They cannot, of course, attain to His love, but they can strive after some measure of it.

"And gave himself for it; that he might sanctify . . . word." "With the washing of water." This, no doubt, refers to Holy Baptism, and the expression is to be noted, because the Apostle assumes that whatever sanctification was derived from Christ, it came, in the first place, through Holy Baptism. The Apostle assumes this everywhere. Washing is here rather "laver," or "bath," as in Titus iii. 5, "through the laver (or bath) of New Birth," the bath, or font, being rather alluded to, than the act of washing.

"By the word," or "with the word." This, by some, is said to mean, by belief in the word preached before receiving Baptism. By others, the word always spoken in Baptism, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." But the two must be united. The word must go before to prepare for Baptism (Acts viii. 35, 36, and xvi. 32, 33), or what meaning can Baptism have to the baptized sinner?

"Sanctify and cleanse it." Here St. Paul, as is usual with him, makes no difference between Sanctification and Justification. He puts Sanctification first, as implying the dedication to God, by the

¹ Another view, however, is taken of the meaning of this last clause more in accordance with the old MSS. of the Greek and the Vulgate: "Being himself the Saviour of the body, but (though no earthly husband can be this in the sense that He is) yet nevertheless as the Church is subject unto Christ, so let," &c.

27 ^b That he might present it to himself a glorious church, ^c not having spot, or wrinkle, or any such thing; ^d but that it should be holy and without blemish.

^b 2 Cor. xi. 2.
^c Col. i. 22.
^c Cant. iv. 7.
^d ch. i. 4.

person being engrafted into the Body of Christ, the internal or progressive Sanctification being intended to follow.

I cannot forbear giving Chrysostom's remarks. "So, then, she was unclean! So, then, she had blemishes; so, then, she was unsightly; so, then, she was worthless. Whatsoever kind of wife thou shalt take, yet shalt thou never take such a bride as the Church, when Christ took her, nor one so far removed from thee as the Church was from Christ. And yet, for all that, He did not abhor her, nor loathed her, for her surpassing deformity. Wouldst thou hear her deformity described? Hear what Paul saith: 'For ye were sometimes darkness.' Didst thou see the blackness of her hue? What blacker than darkness? But look at her boldness; 'living,' saith he, 'in malice and envy.' Look again at her impurity, *disobedient, foolish*. But what am I saying? She was both foolish and of an evil tongue; and yet, notwithstanding so many were her blemishes, yet did He give Himself up for her in her deformity, as for one in the bloom of youth, as for one dearly beloved, as for one of wonderful beauty. And it was in admiration of this that Paul said, 'For scarcely for a righteous man will one die.' And again, 'In that, while we were yet sinners, Christ died for us.' And though such as this, He took her, and arrayed her in beauty, and washed her, and refused not even this, to give Himself for her."

27. "That he might present it (or her) to himself a glorious church, not having spot," &c. The presentation of the Church in glory is described in Rev. xxi. 1-8. Her being "without spot or wrinkle, or any such thing," in Rev. xxi. 27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."

"But that it should be holy and without blemish." This seems to be founded on the sacrificial rule that the victim should be without blemish.

28. "So ought men to love their wives as their own bodies."

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

* Gen. ii. 23.

Rom. xii. 5.

1 Cor. vi. 15.

& xii. 27.

† Gen. ii. 24.

Matt. xix. 5.

Mark x. 7, 8.

30 For *we are members of his body, of his flesh, and of his bones.

31 †For this cause shall a man leave his father

30. "Of his flesh, and of his bones" omitted by N, A., B., Copt., Æth.; but retained by D., E., F., G., L., P., almost all Cursives, Itala, Vulg., Syriac.

As Christ loved the Church which He made His Body, so ought the husband to love his wife as being his body. He that loveth his wife loveth himself, for Christ considers the Church a part of Himself, and after His example the husband should consider his wife a part of himself, and so the Apostle proceeds.

29. "For no one ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." It is unnatural in a man to hate his own flesh, *i.e.*, to torment it, or starve it, or weaken it, but rather, after the example of the Lord in His treatment of His Church, he should nourish and cherish it: and so it is the destruction of the husband's happiness if he ill-treat his wife. It is as if he ill-treated his own body. On the contrary, kindness and forbearance to the wife, after the example of Christ's conduct, is like loving himself, it so conduces to his happiness, and that of his household.

30. "For we are members of his body, of his flesh, and of his bones." This is an adaptation of the words of Adam when he recognized that Eve was not like the other creatures, alien in nature from him, but that she was "bone of his bone, and flesh of his flesh," Eve having been created, not out of the dust, but out of the flesh and bone taken out of his side. The preponderating authority is for the retaining of the words "of his flesh and of his bones": and without these words the mystery of the union is not brought out.

31. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." These are the words of Adam, speaking prophetically about what would take place amongst his descendants. They set forth that

and mother, and shall be joined unto his wife, and they ^s two shall be one flesh.

^s 1 Cor. vi. 16.

32 This is a great mystery : but I speak concerning Christ and the church.

the marriage union is closer than any other ; so that, on account of it a man severs that parental union which has been hitherto the most binding upon him. Hitherto his first duty has been to his parents, now it is to his wife.

“And they two shall be one flesh.”

32. “This is a great mystery, but I speak concerning Christ and the church.” The institution of marriage brought before the Apostle’s mind its mystery. A very deep thing it is that two separate human beings should become one flesh in the sight of God as well as of man, nay, more indissolubly in the sight of God than of man ; but he turned away from it, as it were, for the time, because there rose up before his spiritual vision that infinitely greater mystery, the spiritual union between Christ and His Church. They too are one flesh. There are three things which are called in Scripture the Body of Christ. There is the Body which was nailed to the Cross, and which rose again and ascended into heaven ; and there is that of which He says, “This is my Body ;” and this last Body unites in one the mystical Body, for the Holy Ghost assures us that “the Bread which we break is the Communion of the Body of Christ, for we being many are one bread and one Body, for we are all partakers of that one bread” (1 Cor. x. 17), that is, of that Inward Part, which amongst all differences in the outward bread is One and the Same Inward Part,¹ and so makes those who partake of it one.

¹ In a very well-known passage in Hooker, 5, lvi. 7, 8, he recognizes this mystery of Christ’s Flesh uniting the Church in One Body. “Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are by our actual incorporation into that society which hath Him for their head, and doth make together with Him One Body (He and they having in that respect one name, 1 Cor. xii. 12), for which cause, by virtue of this mystical conjunction, we are of Him and in Him, even as though our very flesh and bones should be made continuat with His (Eph. v. 30). . . . It is too cold an interpretation whereby some men expound our being in Christ to import nothing else but only that the self-same nature which maketh us to be men is in Him, and maketh Him man as we are. For what man in the world is there which hath not so far forth communion with Jesus Christ. It is not this that can sustain the weight of such sentences

33 Nevertheless ^h let every one of you in particular so love
^h ver. 25. his wife even as himself; and the wife *see* that
 Col. iii. 19. she ⁱ reverence *her* husband.
ⁱ 1 Pet. iii. 6.

33. "Nevertheless, let every one of you in particular so love his wife," &c. This seems to mean: if you cannot as yet realize this exalted idea of marriage, as shadowing forth the unity betwixt Christ and His Church, still attend to the plain duty that each one is to love his wife even as himself, and the wife see that she reverence (or, rather, fear) her husband.

CHAP. VI.

^a Prov. xxiii.
 22. Col. iii. 20.

CHILDREN, ^a obey your parents in the Lord;
 for this is right.

1. "Children obey your parents in the Lord; for this is right." It is right according to the natural law. And many heathen nations, as for instance the Hindoos, have been as a nation far more strict in obeying this law than Christians; but it is also right, inasmuch as it is a part of the moral law given to the chosen people.

as speak of the mystery of our coherence with Jesus Christ. (John xiv. 20, xv. 4.) The Church is in Christ as Eve was in Adam. Yea, by grace, we are every one of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam. And His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of Man. His Body crucified and His Blood shed for the life of the world, are the true elements of that heavenly being which maketh us such as Himself is of Whom we come. For which cause the words of Adam may be fitly the words of Christ concerning His Church, 'flesh of my flesh and bone of my bone'—a true native extract out of mine own body. So that in Him, even according to His Manhood, we according to our heavenly being are as branches in that root out of which they grow." . . . And again, "For doth any man doubt, but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of His Blessed Body. Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His Body which is incorruptible, and that His is in ours as a cause of immortality, a cause by removing through the Death and Merit of His own flesh that which hindered the life of ours. Christ is therefore both as God and as man, that true Vine whereof we both spiritually and corporally are branches."

2 ^b Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ^cye fathers, provoke not your children to wrath: but ^dbring them up in the nurture and admonition of the Lord.

b Ex. xx. 12.
Deut. v. 16. &
xxvii. 16. Jer.
xxxv. 18. Eze.
xxii. 7. Mal.
i. 6. Matt. xv.
4. Mark vii. 10.
c Col. iii. 21.
d Gen. xviii.
19. Deut. iv.
9. & vi. 7, 20.
& xi. 19. Ps.
lxxviii. 4.
Prov. xix. 18.
& xxii. 6. &
xxix. 17.

2, 3. "Honour thy father and mother, which is the first," &c. "live long on the earth." It is not the first but the only commandment which has a promise attached to it. Chrysostom has a singular reason why a temporal promise is mentioned by the Apostle. It is that this injunction is addressed to children who could not understand so well the promise of eternal happiness, "For if any one inquire why it is that he omitted to discourse concerning a (heavenly) kingdom, but set before them the commandment laid down in the law, we will answer, that it is because he speaks to them as infantine." And this accords with the fact that children are to a great extent under the law, inasmuch as they have to do that which is told them without requiring a reason. This is noticed in Gal. iv. 1, "The heir, as long as he is a child differeth nothing from a servant . . . but is under tutors and governors." If it be asked, are no obedient children taken off prematurely, we answer that such may be taken from the evil to come, and such a promise as "that it may be well with thee" has reference also to a life in a better state of things. We may be sure, however, that a promise so emphasized as this is, will be made good, and that God in this, as in all other things, will be clear when He is judged.

4. "And ye fathers, provoke not your children to wrath, but bring them up," &c. Provoke them not by unkind language and undue severity, by partiality, by injustice, by inconsistency of treatment.

"But bring them up in the nurture and admonition of the Lord." "Nurture" is properly "discipline," and is the same word as that which is rendered "chastening" in Heb. xii. 5, "My son, despise not thou the chastening of the Lord." Admonition is constant putting in mind, and so Chrysostom: "Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scrip-

* Col. iii. 22.

1 Tim. vi. 1.

Titus ii. 9.

1 Pet. ii. 18.

† 2 Cor. vii. 15.

Phil. ii. 12.

§ 1 Chron.

xxix. 17.

Col. iii. 22.

5 ^e Servants, be obedient to them that are *your* masters according to the flesh, ^f with fear and trembling, ^g in singleness of your heart, as unto Christ;

tures Make him a Christian. Is it not absurd to send children out to trades, and to school, and to do all you can for this object, and yet not to bring them up in the nurture and admonition of the Lord ? ”

It is to be particularly noticed here how St. Paul assumes that children are as much members of the Church, and so members of Christ, as their parents, or elders. This shows two things: first, that the children as a rule were brought into the Church by Baptism, and that in this Baptism they were made universally members of Christ. Secondly, that it had the same grace to all, or else the Apostle would have laid down rules respecting the proper age for baptism, and the Christian admonition necessary before they were fit to receive it.

5. “ Servants be obedient to them that are your masters according to the flesh.” Servants, not hired labourers or domestic servants, but slaves, whose persons and labour entirely belonged to their master.

He exhorts them to be obedient, not only to Christian masters, but to their own masters according to the flesh, who in very many cases would be heathen. It is remarkable how often and earnestly this duty of slaves is insisted on, and the reason (or at least one most necessary one) is not far to seek. The institution of slavery was recognized over all the heathen world, and nothing could be more detrimental to Christianity than for slaves to act on the principle that their freedom in Christ enabled them to assert their freedom from the obligations of their respective households.

“ With fear and trembling.” This phrase must not be understood in exact literalness, as implying that in this case love could not cast out fear. It rather means, with all possible anxiety to please the head of the household, just as “ work out your own salvation with fear and trembling ” does not mean with slavish fear. “ These words do not refer to fear of punishment from the Master, but to the anxiety and self-distrust which make the best Christians say to their Master in heaven, ‘ we are unprofitable servants.’ ”

6 ^h Not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ; ^h Col. iii. 22, 23.

7 With good will doing service, as to the Lord, and not to men :

8 ⁱ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, ⁱ Rom. ii. 6. ² Cor. v. 10. Col. iii. 24. ^k whether *he be* bond or free. ^k Gal. iii. 28. Col. iii. 11.

“In singleness of your heart.” Having one aim, which is to please Christ in the service of your earthly master.

6. “Not with eyeservice, as menpleasers.” This must have been the common fault of those generations upon generations of slaves who had no assured hope of the future. They obeyed their masters, not for duty’s sake, but through fear of punishment, and if they knew that any neglect of duty would escape the knowledge of their master, of course they would not trouble themselves about it.

“But as the servants of Christ, doing the will of God from the heart.” In all your service to your masters, carry with you the thought that everything which you do can be made an offering well-pleasing to God, if it is done to God with the intention of pleasing Him in the doing of it.

7. “With good will doing service as to the Lord, and not unto men.” If you love the Lord and believe that He is your Redeemer, and that He has His eye upon you, then you will do your domestic service with a right good-will, just as you do every other thing in which you think you serve or honour Christ, with deep religious joy.

“With good will doing service.” He does well to speak thus ; for since it is possible to do service, even with singleness of heart, and not wrongfully, and yet not in any way with all one’s might, but only so far as fulfilling one’s bounden duty, therefore he says, do it with alacrity, not of necessity, upon principle, not upon constraint. If thus thou do service, thou art no slave : if thou do it with good will, from the heart and for Christ’s sake.

8. Knowing that whatsoever good thing any man doeth, the same shall he,” &c. Here the Apostle extends the principle to all men. No good thing shall lose its reward at the bar of Him Who said, “Whosoever shall give to drink unto one of these little ones a cup of cold water only, he shall in no case lose his reward” (Matt. x. 42).

^l Col. iv. 1.

|| Or, *moderating*.

^m Lev. xxv. 43.

|| Some read, *both you and their Master*.

ⁿ John xiii. 13.

^l Cor. vii. 22.

^o Rom. ii. 11.

Col. iii. 25.

^p ch. i. 19. &

iii. 16. Col.

i. 11.

9 And, ye ^lmasters, do the same things unto them, || ^mforbearing threatening: knowing that || ⁿyour Master also is in heaven; ^oneither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and ^pin the power of his might.

9. "Your master also." So K., most Cursives, d, e, Syriac, Æth.; but x, A., B., D., P., four or five Cursives, Vulg., Goth., Copt., Arm., "both their and your Master." "Your and their Master" read in E., F., G.

I shall, D.V., have more to say on this subject of the duties of servants and masters when I come to the Epistle to the Colossians, in which the same truths are set forth in nearly the same words.

9. "And ye masters, do the same things unto them, forbearing threatening." "Do the same things unto them." I think this must mean, "serve them"—do what you can for their bodily and spiritual welfare. Or it may simply mean, "Do to them as you would have them do to you." In the corresponding part of the Epistle to the Colossians it runs: "Give unto your servants what is just and equal, forbearing threatening," *i.e.*, all imperiousness and harshness in giving your orders.

"Knowing that your Master also is in heaven." This is not to be understood as if it meant, "Be afraid of that Master if you are harsh," but it rather means, "Look to the approval of that Master if ye are kind;" for He has said: "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matth. xxv. 40).

"Neither is there respect of persons with him." All in His sight are equal, made out of the same dust, redeemed by the same Blood, having the same Baptism, the same faith, the same heavenly and spiritual Food.

10. "Finally, my brethren, be strong in the Lord and in the power of his might." Having gone through the various duties of Christians one towards another as members of the mystical body, it naturally occurs to him to ask, "Who is sufficient for these things? No one, in his own strength; but then the least member of Christ has the strength of Christ—of Him Whose strength is made perfect in weakness—vouchsafed to him. One single look to

11 ^a Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

^a Rom. xiii.
12. 2 Cor.
vi. 7. ver. 13.
1 Thess. v. 8.

Christ, one single prayer to the Father in His Name, will renew in him the strength of Jesus.

“Be strong then in the Lord,” renew, realize your union with Him. “The power of His might” is His Spirit. Thus the Apostle prays for them that they may be strengthened with might by His Spirit in the inner man—and the Spirit is “the Spirit of power, and of love, and of a sound mind” (2 Tim. i. 7).

11. “Put on the whole armour of God, that ye may be able to stand.” The whole armour is, in the Greek, the panoply, the full equipment of the soldier of ancient time, so that if he has his front towards the enemy, none of his missiles can hurt him. The idea of the panoply of God has been supposed to have been suggested to the Apostle by the sight of the soldiers who guarded him, but must it not have been formed on passages of the Old Testament, as particularly Isaiah xi. 5: “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins”? And again, God is said to “put on righteousness as a breastplate,” (lix. 17), which seem all to be gathered up in a passage in the Book of Wisdom (v. 17-20.) “He shall take to him his jealousy for complete armour, [πανοπλία], and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness as an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.” These words of the prophet and the wise man are applied to God, but the wiser man—the Apostle taught by the Spirit—changes their application into one more in accordance with the fitness of things, into the weapons of virtues and graces with which God equips the man who fights on the side of His Son against the powers of evil.

12. “For we wrestle not against flesh and blood, but against,” &c. It is remarkable (that is, when put in contrast with our present unbelief on such matters) how real the world of spirits seemed to our Lord, and to those by whom He chose to represent Himself to mankind. Twice in this Epistle are the hierarchies of the unseen world alluded to—the hierarchy of heaven, where it is said (chap.

† Gr. *blood and flesh.*

† Matt. xvi. 17. 1 Cor. xv. 50.

* Rom. viii. 38. ch. i. 21. Col. ii. 15.

† Luke xxii. 53.

John xii. 31.

& xiv. 30. ch.

ii. 2. Col. i. 13.

|| Or, *wicked spirits.*

|| Or, *heavenly*, as chap. i. 3.

12 For we wrestle not against †^r flesh and blood, but against ^s principalities, against powers, against ^t the rulers of the darkness of this world, against || spiritual wickedness in || high *places*.

12. "For we wrestle not." So N, A., E., K., L., P., most Cursives, Vulg., Copt., Arm.; but B., D., F., G., 52, 115, 120, d, e, f, g, Goth., Syriac, Æth., read, "Ye wrestle not."

"Rulers of the darkness of this world." So E., K., L., P., most Cursives; but N, A., B., D., F., G., d, e, f, g, Vulg., Goth., Copt., Syriac, read, "of this darkness."

iii. 10) that to the principalities and powers in heavenly places God, in ruling the Church, teaches His manifold wisdom; and in this place, where the powers of evil are represented as an hierarchy, there being gradations of ranks of evil spirits, some acting under others: and it must be so, for if there is to be any proper warfare, it must be waged by something analagous to armies, disciplined under leaders, rather than to undisciplined mobs.

"For we wrestle not against flesh and blood," that is, against human nature within, or human beings without.

"But against principalities, against powers." "Against the principalities, against the powers," both words having the article, showing that there was much more belief in, and knowledge of, these powers of evil than we now possess.

"Against the rulers of the darkness of this world." Properly, "against the world-rulers of this darkness," as if their rule was world-wide—capable of concentrating under themselves, and bringing to a focus, the evil of this present state of things.

"Against spiritual wickedness in high places"—translated by Bishop Ellicott as "the spiritual hosts of wickedness in the heavenly regions." The heavenly regions cannot, of course, mean that these spirits inhabit that third heaven, that highest region of all created things, that paradise where the unspeakable words were heard by the Apostle, but rather that they dwell where they can see all that goes on in this present world, and act upon it at once, or, to use a material expression, swoop down upon it, and make their power felt in every part of it,—the very notion of an unembodied spirit implying that he comes and goes not like a human being, but traversing space so as to appear and disappear, be present or be absent, at pleasure. The heavenly places thus seem to be the

13 "Wherefore take unto you the whole armour of God, that ye may be able to withstand ^u in the evil day, and || having done all to stand.

^u 2 Cor. x. 4.
ver. 11.

^x ch. v. 16.

|| Or, *having overcome all.*

^y Isa. xi. 5.

Luke xii. 35.

1 Pet. i. 13.

14 Stand therefore, ^v having your loins girt

unseen universe with which this present world is environed, and which, at a moment known only to God, will burst upon us, and then we shall know that this present state of things, firm and stable though it seems, is a shadow, and the spiritual and unseen world is a substance.

13. "Wherefore take unto you the whole armour of God . . . evil day . . . having done all, to stand." Notice how he repeats the order, "take unto you the panoply."

"That ye may be able to stand in the evil day." What is this evil day? Is it some day of fierce persecution, or is it some day in which our spiritual foes seem to leave us alone, or is it some crisis in our lives which will put our Christian character more severely to the test than ever it has been put before? It may be all these three. Our Lord said of His crisis, "This is your hour, and the power of darkness." And He said of St. Peter, "I have prayed for thee that thy faith fail not." And St. Paul may have had such a crisis when the Lord said to him, "My grace is sufficient for thee."

"And having done all to stand." St. Paul could not possibly have written this if he entertained the same idea of salvation as the Plymouth Brethren, and those who are called the Salvation Army, and others do, that salvation is accomplished in a moment in the beginning of the Christian career, and that the sinner has to do nothing—some say not even to pray—but to receive only, and then he is safe for eternity. Instead of this, the Apostle tells us, "Having *done* all, he is to stand," *i.e.*, in the crisis which determines his future. This is not to be taken as militating against such a truth as "He loved them unto the end," or "He that hath begun a good work in you will perform it," but it must be taken as showing, as clearly as possible, that there must be human endeavour, and that to the full extent of human power (of course with the aid of all grace), and that the armour must be put on and never put off in this life.

14. "Stand therefore, having your loins girt about with truth." "Stand," *i.e.*, be always ready, be always in the posture of defence,

■ Isa. lix. 17.

2 Cor. vi. 7.

1 Thes. v. 8.

about with truth, and ² having on the breastplate
of righteousness ;

as if you might at any moment be attacked. What is this girdle, or this being girt about? Chrysostom takes it to be the girdle by which the loins are braced up: "By the loins here he means this: just what the keel is in ships, the same are the loins with us, the basis, or groundwork, of the whole body; for they are, as it were, a foundation, and upon them as the schools of the physicians tell you, your whole frame is built. Now, then, in girding the loins, he is bracing together the soul (1 Peter i. 13)." Blunt takes it to be the girdle, that is, a belt, from which hung many vertical straps covered with plates of metal. and thus forming a defensive kilt reaching from the waist half-way down to the knees, and of course the girdle might effect this double purpose, strengthening the loins by bracing them tight around, and being the upper part from which the defensive armour of the lower part of the body was hung.

"With truth." It is said of the Messiah, "the rod of the stem of Jesse," that "righteousness should be the girdle of His loins, and faithfulness the girdle of his reins" (Isaiah xi. 5). This faithfulness, which is rendered in the Septuagint by ἀλήθεια, the same word which St. Paul uses, must mean faithfulness to God, the sincerity of the servant of God; and sincerity or faithfulness is the very strength and bracing up of the loins of the mind. The first thing in all religion is sincerity. It was the want of this which brought down on the Pharisees the righteous invectives of the Lord, so that St. Paul rightly puts this virtue or grace in the first place. The purest creed, the clearest views of the doctrines of grace, are useless without this truthfulness and sincere allegiance. It is the first command which the Lord gives to those who would wait for Him, "Let your loins be girded about" (Luke xii. 35).

"And having on the breastplate of righteousness." Is this the righteousness of Christ, or that of the sinner? Most certainly the former; but then it is communicated to the sinner, so as to be not outside of him, but in him, in his heart. It is the righteousness of Christ, because it is derived from Him, and it becomes the sinner's by being worked in him. If we have not righteousness, which comprehends all conformity to the will of God, the missile of the evil one can come straight to our heart. In the first Epistle to the Thess. v.

15 ^a And your feet shod with the preparation of the gospel of peace ;

^a Isa. lii. 7.

Rom. x. 15.

16 Above all, taking ^b the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

^b 1 John v. 4.

8, it is said to be "the breastplate of faith and love." Wesley writes: "In the breast is the seat of conscience, which is guarded by righteousness."

15. "And your feet shod with the preparation of the gospel of peace." There is supposed, but without reason, to be a reference here to the prophecy of the proclamation of the Gospel in Isaiah lii. 7, "How beautiful on the mountains are the feet of him that bringeth good tidings ;" but the allusion is evidently to the sandals of the Roman soldiers, called the *caligæ*, which were thick soles studded with hobnails, which took a firm hold of the ground, especially in rocky or mountainous passes, so that the wearer was not easily moved, but in a state of preparedness for any attack.

Some, however, as Wordsworth, following Chrysostom, see a reference to the Israelites eating their first passover. "Their guise is that of wayfarers ; for their having on shoes, and staves in their hands, and their eating standing, declares nothing else than this."

But how is it called the preparedness, not of watchfulness, but of the Gospel of peace? Because a true belief in the Gospel, that is, in the truth of Christ incarnate, crucified, risen, and ascended, is the only thing which gives us a firm footing, an immovable hold on the ground. We are not moved by the things which assail us, because our feet are firm on the Rock. There is peace between God and ourselves through the mediation of Christ, and through our having been enabled by God's grace to lay hold on it. This peace of God, through our realization of the Gospel, makes us stand firm on the side of God.

16. "Above all, taking the shield of faith, wherewith ye shall be able to quench," &c. The shield here is the *thureos*, a large weapon of defence, four feet long by two feet and a half wide, capable of protecting nearly the whole body. Its name was derived from *θύρα*, a door, as it shielded the soldier as if he were behind a door. This shield is faith. In the original it is "the faith," as if it was the objective faith ; but the objective faith is of no avail, unless our own

^c Isa. lix. 17.
¹ Thes. v. 8.

17 And ^ctake the helmet of salvation, and

faith, our faculty of faith, lays hold of it. The shield is not a defence attached to the body, as the girdle, or the breastplate, but has to be shifted to meet the darts or missiles, from whatever quarter they come. So that we are taught that we must be on the alert to receive on this shield any fiery dart, and so quench it. These fiery darts seem to be the suggestions of infidelity and heresy, or any other evil insinuations which could shake our confidence in God or in Christ.¹ It is easy to apprehend how the Apostle would have us use this shield of faith. The moment an insinuation against the goodness of God or the truth of the Gospel is injected, we must at once call to mind that part of our faith to which it is opposed, as the Incarnation of Christ, if we are tempted to think that God is indifferent towards us; or the Death and Resurrection of the Son of God, if we are tempted to doubt respecting the forgiveness of sins; or the Resurrection of the Son of God to be our life, if we are tempted to forget the new Life from Christ.

17. "And take the helmet of salvation, and the sword of the Spirit," &c. This helmet, in 1 Thess. v. 8, is the hope of salvation. Salvation, as I have said in note on 2 Cor. i. 10, is at once a past, a present, and a future thing. It is a past thing inasmuch as Our Lord purchased it for us by His Death, and made it over to us in Baptism. (1 Pet. iii. 21.) Again, "God hath saved us and called us with an holy calling." (2 Tim. i. 9.) It is present, for "Now is the accepted time, now is the day of salvation." (2 Cor. vi. 2.) And it is future, for this helmet, in another Epistle, is the hope of Salvation. In each of these ways the Christian will put on the helmet of Salvation. He will call to mind that he is saved by the Death of Christ. He will call to mind that he is baptized into the Death and Resurrection of Christ. He will be sure that God has given to him the earnest of Salvation in the possession of the Spirit, or he would not now be maintaining any struggle at all, and he will comfort himself with the assurance that God, "Who hath begun a good work in him, will perform it until the day of Jesus Christ" (Phil. i. 6). The

¹ According to Alford, "One Greek author, Apollodorus, uses the very expression, βαλὼν βέλεσι πεπυρωμένοις. Appian calls them πυρφόρα τοξεύματα. The Latin name was *lalleoli*. Ammianus Marcellinus describes them as cane arrows, with a head in the form of a distaff filled with lighted material."

^d the sword of the Spirit, which is the word of God :

18 ^e Praying always with all prayer and supplication in the Spirit, and ^f watching thereunto with all perseverance and ^g supplication for all saints ;

^d Heb. iv. 12.

Rev. i. 16, &

ii. 16. & xix.

15.

^e Luke xviii.

1. Ro. xii. 12.

Col. iv. 2.

1 Thes. v. 17.

^f Mat. xxvi.

41. Mark xiii.

33.

^g ch. i. 16.

Phil. i. 4.

1 Tim. ii. 1.

realizing of these things will protect his mind, his intellect, as the helmet protects the head.

“And the sword of the Spirit, which is the word of God.” Here the Christian has the example of his Divine Master to follow, Who opposed Satan with Scripture, It is written, It is written, It is written, three times. And so we must have passages of God’s Word, which reprove our besetting sins, ever at hand. Are we tempted to foul thoughts ? We should meet the temptations with, “Blessed are the pure in heart, for they shall see God.” If our uncurbed tongue is our besetting sin, then let us call to mind that, “for every idle word that men shall speak they shall give account thereof in the day of judgment” (Matth. xii. 36). If malicious or resentful thoughts, “Forgive, and ye shall be forgiven ;” or, “Let all bitterness and wrath be put away from you with all malice” (iv. 31).

18. “Praying always with all prayer and supplication in the Spirit.” Praying always, because the Christian is always in danger ; he must be ready to call upon God always, whenever a suggestion of evil rises up within him.

“With all prayer and supplication.” Prayer is the general word for all intercourse with God ; but because we needy creatures are always requiring God’s grace and help, it generally takes the form of supplication, that is, entreating God for aid in all necessities, and asking God for grace against particular sins, and for particular Christian graces.

“In the Spirit.” The reader will remember the words in Jude, “praying in the Holy Ghost,” and the account of the assistance of the Holy Spirit given to us, Rom. viii. 26, “Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered.”

“And watching thereunto with all perseverance.” Watching means, properly, to deny oneself in sleep, but it here means, most

^h Acts iv. 29.
Col. iv. 3. 2

Thes. iii. 1.

ⁱ 2 Cor. iii. 12.

^k 2 Cor. v. 20.

^l Acts xxvi. 29.

& xxviii. 20.

ch. iii. 1.

Phil. i. 7, 13,

14. 2 Tim. i.

16. & ii. 9.

Philem. 10.

|| Or, *in a*
chain.

|| Or, *thereof.*

^m Acts xxviii.

31. Phil. i.

20. 1 Thes.

ii. 2.

ⁿ Col. iv. 7.

19 ^h And for me, that utterance may be given unto me, that I may open my mouth ⁱ boldly. to make known the mystery of the gospel,

20 For which ^k I am an ambassador ^l || in bonds: that || therein ^m I may speak boldly, as I ought to speak.

21 But ⁿ that ye also may know my affairs, *and*

probably, watching against the attacks of our spiritual adversaries, and if we are idle and given to slumber we cannot do this. It is once used of the vigilance required of ministers in tending and guarding their flocks. (Heb. xiii. 17.)

“For all saints.” Literally, for all *the* saints, that is, more particularly for the members of the Church in Ephesus; but of course all Christians are bound to pray for the saints everywhere, as we do when we pray “that all who profess and call themselves Christians may be led into the way of truth;” that “all *they* that are admitted into the fellowship of Christ’s religion may eschew those things that are contrary to these professions;” and that “every member of Christ’s Church, in his vocation and ministry, may truly and godly serve God.”

19. “And for me, that utterance may be given unto me,” &c. The Apostle asks for their prayers, not that he may preach boldly Christ crucified; respecting *that* he had, as far as we know, little persecution to fear compared to that which he brought upon himself by preaching that mystery of the Gospel which set forth that the Gentiles should be fellow heirs, and of the same body, and partakers of God’s promise in Christ equally with the chosen people (Ephes. iii. 6).

20. “For which I am an ambassador in bonds: that therein I may,” &c. He was in bonds, being kept chained to a soldier, and yet he had full liberty to receive all that came unto him. A large portion of these would be Jews, and he might be under some temptation to keep back from them that equality of the Gentiles in Christ which they so much disliked.

21. “But that ye also may know my affairs, and how I do,” &c. Literally, “But that ye may know, ye too, my affairs,” &c. Many

how I do, ° Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 ^p Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

° Acts xx. 4.
2 Tim. iv. 12.
Tit. iii. 12.
^p Col. iv. 8.

23 ^q Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

^q 1 Pet. v. 14.

conjectures have been made respecting this "ye too." Some think that it refers to the exactly similar message to the Church at Colosse, and signifies that "ye as well as others may know about me;" others, that as he had heard of their affairs (i. 15), so they should also hear of his.

Tychicus, the beloved brother and faithful minister in the Lord, was one of the foremost of that band of the disciples of the Apostle through whom he superintended the Churches which he had planted, carrying his messages to them, and through them receiving accounts of the spiritual state of the various Churches. He did not associate these men with himself for mere fellowship's sake, but as his vicars apostolic—the eyes by which he watched the work of God in the Churches, and the hands by which he directed it. He first appears as a companion of the Apostle in Acts xx. 4, and was with him in his last imprisonment in Rome, whence the Apostle sent him again to Ephesus (2 Tim. iv. 12).

22. "Whom I have sent unto you for the same purpose, that ye might," &c. "For the same purpose," rather "for this very purpose." It would have been the worst of signs if the Ephesian Churches had been indifferent to the concerns of the man through whom they had received the Gospel, and through whose instrumentality they had been united to Christ. St. Paul, as we gather from almost every Epistle, was tenderly jealous respecting the love of his converts, feeling that if they were not true to him, they were probably declining in the love of that Master Who had specially sent him to them as the instrument of their salvation.

23. "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." Peace is very frequently invoked upon the Churches along with grace. Here peace is followed by love with faith, placing love before faith. There is

24 Grace *be* with all them that love our Lord Jesus Christ

▪ Tit. ii. 7.

ᵀ || in sincerity. Amen.

‡ Or, *with incorruption.*

¶ Written from Rome unto the Ephesians by
Tychicus.

24. "Amen." So D., E., K., L., P., most Cursives, Syriac, Copt., Goth.; but omitted by N., A., B., F., G., 17-73, f, g, Vulg. (Cod. Amiat.), Arm., &c.

no theological significance in this, but it shows that the Apostle was not tied to any sequence of doctrine, but expressed himself as being free from the chains of any system.

24. "Grace be with all them that love our Lord Jesus Christ in sincerity." "In incorruption." For such only can receive the grace of the Lord. "In incorruption" means in sincerity, in purity, in holiness. They love the Lord in sincerity who love Him for the goodness and holiness which is in Him, and for the deliverance from sin and the newness of life which He bestows upon them.

THE EPISTLE TO THE PHILIPPIANS.



INTRODUCTION.

AUTHENTICITY.

THE Epistle to the Philippians has always been received in the Church as a genuine letter of St. Paul.

The first witness in point of time is Polycarp, who wrote an Epistle to this Church, in which he mentions the Epistle of St. Paul to them, and exhorts them to study it. "And when absent from you, he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you" ("Epistle of Polycarp," ch. iii.).

Also in chap. xi. "But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended in the beginning of his Epistle [I thank my God upon every remembrance of you. . . . he which hath begun a good work in you, &c.]".

Irenæus, (about A.D. 180) i. 10, "To Jesus Christ . . . according to the will of the invisible Father, 'Every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to him.'"

Again, iv. 5, 3. "This is meant by St. Paul, when he says, 'as lights in the world.' " Again, iv. 8. "Wherefore also Paul says, 'I do not seek a gift, but I seek after fruit.'" Again v. 13. "Again to the Philippians he says, 'But our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus,' " &c.

The Muratorian fragment on the Canon (A.D. 170): "Cum ipse beatus Apostolus Paulus, sequens predecessoris sui Johannis ordinem non nisi nominatim septem ecclesiis scribat ordine tali: ad Corinthios (prima) ad Ephesios (secunda) ad Philippenses (tertia)," &c.

Clement of Alexandria appears to quote the Epistle to the Philippians twenty times. One place will be amply sufficient. "But the Apostle, writing to us with reference to the endurance of

affliction says, 'And this is of God, that it is given to you on behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me. If there is, therefore, any consolation in Christ, &c.' . . . likewise also writing respecting Timothy and himself, he says, 'For I have no one like souled, who will nobly care for your state.' "

In the Epistle of the Churches of Vienne and Lyons, A.D. 161-180, we have Phil. ii. 6, "who being in the form of God, thought it not robbery to be equal with God."

Tertullian writes: "So that as the Apostle says, 'God may be magnified in your body.'" Phil. i. 20.

Again, in his treatise on the Resurrection of the flesh he says: "It is in expectation of this for himself that the Apostle writes to the Philippians, 'If by any means I might attain to the Resurrection of the dead. Not as though I had already attained, or were already perfect.' And yet he had believed, and had known all mysteries, as an elect vessel, and the teacher of the Gentiles; but for all that he goes on to say, 'I, however, follow on, if so be I may apprehend that for which I am apprehended' (ch. xxiii.)." In an index to the quotations of Scripture in this author I find forty citations of the Epistle to the Philippians exclusive of those in his treatise against Marcion, which number eleven or twelve.

PHILIPPI.

The city of Philippi is described by St. Luke as the chief city of that part of Macedonia, and a colony (Acts xvi. 12, which the Revisers translate "which is a city of Macedonia, the first of that district and a colony"). The place was at first called "Crenides," or "Fountains" from its numerous springs, which rising in the mountains of the north ran down into the marsh to the south of Philippi. It also at one time bore the name of Datum. Crenides, or Datum, was originally in Thrace, for Macedonia was anciently bounded on the east by the Strymon, but Philip of Macedon, the father of Alexander the Great, having triumphed over the Thracians, extended the limits of Alexandria to the River Nestus. As the Thracians were a warlike and restless people, it was necessary to establish a garrison on the frontier to repress their incursions, and Philip

fixed on Crenides as the most suitable spot, and erected a fortress on the crown of the hill, on the southern slope of which Crenides stood, and called the name of the place after himself, Philippi. It afterwards became far more celebrated as the scene of the famous battle of Philippi (B.C. 42), in which the army of Octavius and Antony conquered that of Brutus and Cassius, and in honour of so signal a victory it was patronized by Augustus, and a colony of Romans was settled there with the *Italicum Jus*, which carried with it immunity from taxes, and other privileges, so that Latin was the language of the colonists, while Greek was spoken by the native population. The above is abbreviated from the account of Philippi in Lewins' "Life of St. Paul." For the account of the Roman colony, see my note on Acts xvi. 12, page 305. Philippi was not on the sea. Its port was Neapolis. It seems to have contained but few Jews, as they had no synagogue, only a *Proseuche* or place for prayer on the river side.

ST. PAUL AND THE PHILIPPIAN CHURCH.

St. Paul visited Macedonia for the first time on his second journey. After passing through Phrygia and Galatia, he was forbidden by the Holy Ghost to preach the Gospel either in the north, that is in Bithynia, or on the south, that is in Asia, where Ephesus was situated, but was directed by the Spirit to pass through Mysia to the coast over against Macedonia. Here he had the vision of the man of Macedonia, who prayed him to come and help them. They accordingly sailed from Troas, and in two days reached Neapolis, leaving which they speedily arrived at Philippi, and here they were abiding "certain days." Here St. Paul preached the Gospel to the Jewish women who resorted to the *Proseuche* on the river side, then was hospitably entertained by Lydia, and then was committed to the gaol on account of his having exorcised the evil spirit out of the possessed woman. Having converted and baptized the gaoler and his household, the next day, at the request of the magistrates, he departed out of the city. He had, however, laid the foundations of the Church there, which he left in the charge of Luke, his fellow-evangelist, who probably had charge of the Church there for five years, *i.e.*, from the time St. Paul left him there after his first visit, till St. Paul left Ephesus after the

uproar in the theatre, when he departed to go into Macedonia (Acts xx. 1). After he had gone over those parts, *i.e.*, Philippi, Thessalonica, Berea, he departed to Greece, where he abode three months, and finding that it was dangerous to embark at Cenchræa, because of the laying in wait of the Jews, he returned through Macedonia, and stayed at Philippi till after Easter (the days of unleavened bread), when, taking Luke with him, he rejoined his companions at Troas.

Shortly after this, his imprisonment in Cæsarea took place, then his voyage to Rome, where he was in prison two years, and from which he wrote his Epistle to the Philippians, in which he expressed a strong hope that he would soon see them again (i. 25, ii. 24). Taking for granted that he was liberated and again imprisoned, which last imprisonment was terminated by his martyrdom, we have the fulfilment of his earnest wish indicated in 1 Tim. i. 3: "As I besought thee to abide still at Ephesus when I went into Macedonia."

PLACE AND TIME OF WRITING.

All ancient authorities agree that it was written from Rome. Some moderns (Germans) have thought that it was written from Cæsarea, but the whole contents of the Epistle seem against such a supposition. Whilst at Cæsarea the Apostle could not have spoken as he does in chap. i. about his approaching liberation, for he had the Lord's assurance that his removal from Palestine would be followed by his bearing witness to Christ at Rome. (Acts xxiii. 11.) And it seems beyond measure absurd to suppose that from Cæsarea he would send greetings to the Philippians from Cæsar's household.

The time during his imprisonment in which this Epistle was written, has also, since the Apostle seldom gives us any direct clue to the date of his letters, been disputed, as to whether it was written before or after the Epistles to the Ephesians and Colossians. We should certainly gather from the first chapter that it must have been written some little time before he was about to be set at liberty, for he writes, "I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you . . . only let your

conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs," &c.

Again, "Him (Epaphroditus), I hope to send presently, as soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."

These expressions have made some (as Bishop Wordsworth) suppose that the Epistle was probably written after the trial, and before the sentence had been pronounced.

Other reasons are given for the later date of this Epistle, as, for instance, that the spread of the knowledge of the Gospel, which we learn from verse 13 of the first chapter, would require some considerable period of time—and that some length of time would be required for the double journey of Epaphroditus between Rome and Philippi, and for his intervening sickness. "The Philippians had heard of his imprisonment—had raised and sent these contributions to him by Epaphroditus—had heard of Epaphroditus' sickness, of the effect of which news on them he (Epaphroditus) had had time to hear (ch. ii. 26), and was now recovered, and on his way back to them. These occurrences would require four casual journeys." (Alford's Introduction.)

Again, according to Alford, there is a spirit of anxiety and sadness throughout this Epistle, which hardly agrees with the two years of the imprisonment in the Acts, nor with the character of those other Epistles. And this the Dean (with many others) attributes to the change which had come upon Nero by the death of Burrus and the decline in the influence of Seneca; and that under Tigellinus, the successor of Burrus, he was put into stricter custody, with threatening of immediate peril of his life. But all this is the merest conjecture, and we must set against it the fact that the Apostle himself thought that he was on the eve of being liberated.

All these arguments respecting the later date are opposed by Bishop Lightfoot in his introduction to this Epistle, who not only seems pretty effectually to set aside the arguments derived from the length of time required for the spread of the Gospel in Rome and from the journeys of Epaphroditus, and the change in Nero's conduct by the death of Burrus, but also brings forward some striking coincidences of expression between the Epistle to the Romans and this to the Philippians, for the purpose of showing that the Apostle had the subject and language of the Epistle to the Romans much in

his mind when he wrote to the Philippians. To quote the Bishop's words, "It represents an epoch of transition in the religious controversies of the age, or to speak more correctly, a momentary lull, a short breathing space, when one antagonistic error has been fought and overcome, and another is dimly foreseen in the future. The Apostle's great battle hitherto had been with Pharisaic Judaism; his great weapon the doctrine of grace. In the Epistle to the Philippians we have the spent wave of this controversy. In the third chapter the Apostle dwells with something like his former fulness on the contrast of faith and law, on the true and the false circumcision, on his own personal experiences as illustrating his theme."

But surely the second chapter of the Epistle to the Ephesians as much resembles the setting forth of the doctrine of grace in the Epistle to the Romans as does the third of the Philippians—in fact, much more so. And the Epistle to the Ephesians is in more close accord with that to the Romans in its statements respecting both election and atonement; so that, if sameness of idea and the language in which it is embodied are to be taken as indicative of proximity of time in composition, the Epistle to the Ephesians must be set as close to the Epistle to the Romans as possible.

But there is another fact closely connected with all this, which requires notice. It is true that the leading idea of the Apostle is Salvation by grace; but what is that grace? It is unquestionably the grace of Union with Christ as members of His mystical Body—He the Head, and His people—His Church—the members. Now certain Epistles of St. Paul recognize this very fully, as the 1st to the Corinthians, that to the Romans, that to the Galatians (not so fully), and those to the Ephesians and Colossians, whilst in the Epistle to the Philippians the doctrine of grace but slightly assumes this form, and in this respect closely resembles the pastoral Epistles. I only mention this as shewing that resemblance in doctrinal expression is not to be relied upon as any proof of the contemporaneousness of any Epistles.

I do not see how the evidence of the Epistle itself—that it was written shortly before the Apostle's release from captivity—can be got over.

THE PURPOSE FOR WHICH THE EPISTLE WAS WRITTEN.

Respecting this we can only say that it was written for the instruction and consolation of the Philippian Christians. It appears to have been written for no dogmatic purpose, such as to uphold any doctrine of Christianity from which the Church, as a body, had fallen, as the Galatians, for instance, had fallen from the doctrine of salvation by faith, and needed to be brought back to it.

It cannot be analysed. Such a process only detracts from the naturalness, so to speak, of the letter, which is throughout as unstudied and informal as any letter from a pastor to a beloved flock can be. The greater part of the letter is personal. A little after the commencement he begins to remove the impression (a very likely one) which they had entertained, that his imprisonment, or bonds, had retarded the progress of the Gospel. On the contrary, he assured them that his afflictions had contributed rather to its furtherance; then he comforts them with the thought that in all probability they would shortly see him again (i. 22-30). Then he exhorts them to lowliness of mind by the example of Christ, Who being in the form of God, took upon Him the form of a slave (ii. 1-12). Then he speaks to them of sending Timotheus, of whom he speaks in language of the warmest personal affection, and then of Epaphroditus, of whom he speaks in similar terms. Then, in the next chapter the thought of the mischief done by the Judaizers makes him denounce them in very strong terms indeed, and this, again, leads to a digression respecting Salvation by grace, which ends in a remarkable dogmatic assertion respecting the second Advent and the Resurrection of the Body.

Then in the fourth chapter there are precepts of holy living, concluding with deep expressions of personal gratitude for their kindness to him in sending him assistance throughout the course of his ministry—particularly whilst he was preaching to other Churches the Gospel of God. So that the Epistle is mainly occupied with personal matters, and, as I said, is written for no particular dogmatic purpose; and yet interwoven with these expressions of personal affection and practical exhortation, and almost naturally springing out of them, are three passages as dogmatic in the sense of setting forth the most supernatural dogmas of Christianity as any

to be found (with the exception of the fourth Gospel), in the New Testament. One of these arises out of a context in which he is inculcating lowliness of mind, and he urges upon them to have the mind which was in the Eternal Son of God, Who, instead of abiding in the glory of the Godhead, laid it aside, and became man for our sakes, and humbled Himself further to endure the death of the Cross. This passage teaches us that the Godhead of the Eternal Son is not to be ignored and passed over, even in practical teaching and preaching, but ought to be brought forward prominently as illustrating and enforcing such lowly graces as "being of one accord, of one mind," "in lowliness of mind each esteeming other better than ourselves," and "every man looking not on his own things, but every man also on the things of others." So that the loftiest and most mysterious of dogmas is brought forward to enforce the humblest and lowliest Christian graces.

Woe be to us ministers of Christ if we neglect this most sublime of truths, if we are ashamed of asserting it, if we formally confess it in creeds, and yet never practically use it to enforce that Christ-like mind which, in all human probability, nine-tenths of our flocks have not, and ought to have if they profess to be even followers of Christ.

A second doctrine, that of "salvation by grace," is expressed in such terms as "being found in Christ," "having the righteousness of faith," "knowing Christ and the power of His Resurrection, and the fellowship of His suffering, being made conformable to His death;" and the word "death" leads the Apostle on to a third mysterious doctrine, or dogma—the first Resurrection—the Exanastasis to which he seems to assert that he had not yet attained—but he asserts that he forgot those things which he had left behind in the race, and reached forth to the prize of his high calling, which was, that the Lord, at His coming, should change his vile body, that it should be made unto His glorious Body according to the working whereby He is able even to subdue all things to Himself.

THE EPISTLE TO THE PHILIPPIANS.

CHAP. I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^a in Christ Jesus which are ^a 1 Cor. i. 2. at Philippi, with the bishops and deacons:

2 ^b Grace *be* unto you, and peace, from God ^b Rom. i. 7.
our Father, and *from* the Lord Jesus Christ. ² Cor. i. 2.
¹ Pet. i. 2.

1. "Paul and Timotheus, the servants of Jesus Christ, to all the saints," &c. "Paul." It is to be noticed that only in three Epistles—in this, and in the two to the Thessalonians—does St. Paul drop the title of Apostle. The reason usually assigned is, that in these churches his Apostleship was not questioned, and so he did not assert it. But may it not be because he wrote in more familiar terms to these churches than to most others?

"And Timotheus." He associates this disciple of his as one with him in sending the letter, but from the beginning to the end it is written in the first person singular. He speaks of Timotheus in ii. 19 in the third person, evidently implying that he had nothing to do with the composition of the letter.

"To all the saints in Christ Jesus," &c. There had been, probably, very great unanimity throughout the whole Philippian Church in sending to the supply of his needs, and so he recognized this in addressing the letter to *all* the saints.

"Saints" here means Christians under their aspect of dedication to God, just as "believers" looks to their common faith, and "brethren" to their common love.

"With the bishops and deacons." Bishops here are, without doubt, the presbyters who superintended particular congregations. In a large city like Philippi, in which the Gospel had been preached

• Rom. i. 8, 9.

1 Cor. i. 4.

Ephes. i. 15,

16. Col. i. 3.

1 Thess. i. 2.

2 Thess. i. 3.

|| Or, *mention*.

d Rom. xii. 13.

& xv. 26. 2

Cor. viii. 1.

ch. iv. 14, 15.

3 ^c I thank my God upon every || remembrance of you.

4 Always in every prayer of mine for you all making request with joy,

5 ^d For your fellowship in the gospel from the first day until now:

5. "In the gospel." Lit., "towards the gospel." See below.

for many years, the Christians would be very numerous, and would meet together for prayer and Eucharist in upper rooms in private houses, each having its own superintendent with the deacons, and perhaps subdeacons, and readers. The Episcopate, in our sense of the word, resided in the Apostle who ruled all the churches in every place (I say it with all reverence) autocratically.¹

3. "I thank my God upon every remembrance of you." This Epistle is exceptionally full of thanksgiving to God on behalf of his converts, though we are to remember that with the exception of that to the Galatians every Epistle begins with expressions of thankfulness: and putting out of sight for a moment the sincerity and heartiness of this thanksgiving, there was a certain wisdom in it, for by doing so he praised them, acknowledging the effectual working of God's grace in them, and so showing that he had unabated confidence in them.

4. "Always in every prayer of mine for you all making request with joy." By this he assures them that his prayers on their behalf were not despondent, but full of joyful hope, so that he could pray in that true faith to which the Lord had so abundantly promised an answer when He said "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.)

5. "For your fellowship in the gospel from the first day until now." "In" should rather be translated "towards," or "in favour of." Their fellowship was especially shown in aiding those who preached it, particularly himself.

6. "Being confident of this very thing, that he which hath begun

¹ I mean by this that he did not take the sense of the Churches before he sent them a decree, whether they would obey it or not, but simply issued it. Thus 1 Cor. iv. 17-21; v. 3-5, 11; vii. 17; xi. 2, 34; xiv. 36, 37; 2 Thess. ii. 15; iii. 4.

6 Being confident of this very thing, that he which hath begun ^ea good work in you || will perform it ^e John vi. 29. 1 Thess. i. 3. ^funtil the day of Jesus Christ : ^g Or, will finish it. ^f ver. 10.

7 Even as it is meet for me to think this of you all, because || I have you ^gin my heart; inas- ^h Or, ye have me in your heart. ^g 2 Cor. iii. 2. & vii. 3.

a good work in you," &c. What is this good work? No doubt it is their fellowship towards the Gospel, particularly in the form it took of aiding the Apostle when he was preaching the Gospel to distant Churches.

But this verse contains a great principle, which is, that God will not lightly leave unfinished a work He has once begun. This applies to individual souls as well as to Churches : and, in fact, the one (the work in the Church) is only an extension of the work in souls. The good work in the Church is the joint work of a number of souls working in union ; each one inspired by the grace of God, and upheld by His grace as long as it receives not His grace in vain.

We may then, with perfect confidence, apply this verse to the encouragement of those who have, by God's grace, begun well, but are haunted with fears respecting their final perseverance. If they are not presuming upon this grace of God vouchsafed to them, but are careful and vigilant, walking circumspectly, or strictly, giving diligence to make their calling and election sure, then they may rely upon this assurance of the Apostle. All that we know of God, as He is revealed in Scripture, is on the side of His "holding up their goings in His paths," but if they grow lax, and presume that their election by God is a proof that He "respects their persons," and that they are His favourites, no matter whether they are anxious about the purity of their lives or not, then they are self-deceivers, and have need to remember the Lord's warning, "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned" (John xv. 6).

7. "Even as it is meet for me to think this of you all, because I have you," &c. "It is meet to think this of you all," the stress is to be laid upon "all."

"Because I have you in my heart." But why should his having them in his heart make it meet for him to think of them all, that

^h Ephes. iii.
1. & vi. 20.
Col. iv. 3, 18.
² Tim. i. 8.
i ver. 17.

^k ch. iv. 14.

|| Or, *partakers with me of grace.*

¹ Rom. i. 9.
¹ ix. 1. Gal.
i. 20. 1 Thess.
ii. 5.

^m ch. ii. 26.
& iv. 1.

ⁿ 1 Thess. iii.

12. Philem 6.

|| Or, *sense.*

much as both in ^h my bonds, and in ¹ the defence and confirmation of the gospel, ^k ye all are || partakers of my grace.

8 For ¹ God is my record, ^m how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, ⁿ that your love may abound yet more and more in knowledge and *in* all || judgment;

God Who had begun the good work in them would continue it? Because he was sure that the fact that God had put them into his (St. Paul's) heart was a sure sign that God had them in His heart.

"Inasmuch as both in my bonds, and in the defence and confirmation," &c. They were in his heart because they had made themselves partners with him in his bonds by their sympathizing assistance, and by enduring persecution similar to what he endured, for the sake of the Gospel, for its defence against gainsayers, and for its confirmation amongst believers.

"Ye are all partakers of my grace," "Ye are all partakers with me in the grace of God, and as I am confident that God will continue in me the grace He has begun, so will He continue it in you."

8. "For God is my record how greatly I long after you all in the bowels of Jesus Christ. The idiom of our language would rather be "in the heart of Jesus Christ." As Christ is made unto us wisdom and righteousness, so His tender affections and longing for the eternal good of all His brethren are reproduced in us, who are truly joined to Him. When a true Christian longs after his brethren, it is Christ Who longs in him: so close is this wonderful conjunction.

9. "And this I pray that your love may abound yet more and more," &c. This prayer is the expression of his longing. His longing would not be aimless affection. He would long for them that they might have the spiritual graces which he knew that they needed.

"Your love may abound yet more and more in knowledge, and in all judgment." Taking for granted that the words of this prayer represent what the Philippian Christians needed, they seem to have had much love and affection, but not sufficient knowledge

10 That °ye may || approve things that || are excellent; ° that ye may be sincere and without offence ° till the day of Christ;

11 Being filled with the fruits of righteousness, ° which are by Jesus Christ, ° unto the glory and praise of God.

° Rom. ii. 18.

& xii. 2.

Ephes. v. 10.

|| Or, *try*.

|| Or, *differ*.

p Acts xxiv.

16. 1 Thess.

iii. 13. & v.

23.

q 1 Cor. i. 8.

r John xv. 4, 5.

Ephes. ii. 10.

Col. i. 6.

s John xv. 8.

Ephes. i. 12,

14.

and judgment (or discernment) to direct this love in right channels, and to make it most effective for the furtherance of the Gospel. How often do we find love not guarded by knowledge or wisdom.

“Judgment,” that is “sense,” or “perception.”

10. “That ye may approve things that are excellent.” This is translated “that ye may distinguish things that differ,” “that ye may have true spiritual discernment,” but that which is expressed in our translation must be the true scope of this petition; the Christian discerns between what is best and what is not, in order that, as the Apostle says elsewhere, “proving,” or “trying all things,” he may “hold fast that which is good.”

“That ye may be sincere and without offence till the day of Christ.” It is better to take this as a separate petition.

“Sincere,” that is, as most render it, “pure,” in the sense of “unmixed” and thence unsullied. *Ελικρινής* is that which is held up to the sunshine (*πρὸς ἥλην*) and so is tested (*κρίνεται*), i.e., is found to be without flaw, speck, or blemish (Wordsworth on 1 Cor. v. 8).

“Without offence,” without stumbling—not stumbling yourselves, and not causing others to stumble.

“Till the day of Christ.” The Apostle invariably looks upon the day of Christ as the end—the end of conflict, of trial, of labour. He never takes apparently into the least account the day of our death. “The time is short,” “the fashion of this world passeth away,” “the coming of the Lord draweth nigh.” (1 Cor. vii. 29, 31.)

11. Being filled with the fruits of righteousness, which are by Jesus Christ.” Christ is the True Vine (John xv. 1-10), the olive tree of Divine grace (Rom. xi.), and through our union with Him we bear fruit unto God. What these fruits are we learn from Gal. v. 22, “Love, joy, peace, long-suffering,” &c.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel ;

|| Or, *for Christ.*

* ch. iv. 22.

|| Or, *Cæsar's court.*

|| Or, *to all others.*

13 So that my bonds || in Christ are manifest
* in all || the palace, and || in all other *places* ;

“But I would ye should understand, brethren, that the things,” &c. They had heard of his imprisonments, first in Cæsarea, followed by the perils of his voyage to Rome, then of his imprisonment in Rome, and they naturally imagined that such calamities would hinder the spread of the Gospel. The Apostle assures them that it was quite the contrary. These things have fallen out rather in assisting the spread of the Gospel.

13. “So that my bonds in Christ are manifest in all the palace,” &c. This has been interpreted as either “my bonds which are in Christ are manifest,” or “my bonds are manifest that they are in Christ.” I much prefer the former, for it would require a very clear and deep view of the doctrine of Union with Christ to realize such a term as “bonds being in Christ,”—certainly it could hardly be said of any pretorian guards, even if converted, that they at the first, looked upon the Apostle’s bonds as being “in Christ.” They might have been able to enter into the meaning of such a term when they were advanced in the Christian life, but I think not at the first, and the Apostle evidently speaks of what took place at the first hearing of the Gospel. But the term “my bonds in Christ” is a very likely one for the Apostle to use, as he considered himself as so entirely in Christ that his life, joys, sufferings, and all pertaining to him were in Christ, as he himself was.

“In all the palace, and in all other places.” “In all the palace (prætorium).” The old interpretation of the word “prætorium” as the “imperial palace” seems to me the only one consistent with the context. St. Paul is speaking of the way in which, notwithstanding all adverse circumstances, the Gospel penetrated everywhere in Rome from the palace downward. It had evidently penetrated into the palace, or whatever the residence of the Emperor was called, for in the latter part of this letter he sends salutations from “they of Cæsar’s household.” And when we consider that he was two years dwelling in his own

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and "strife; and some also of good will:

^u ch. ii. 3.

14. "The word." So most Cursives; but N, A., B., D., E., P., twenty-five Cursives; d, e, f, Vulg., Goth., Syriac, &c., read, "the word of God."

hired house, and received all who came in unto him, many of whom would be Jews and slaves, it is certain that the knowledge of Christ and of His claims were known in all parts of the city. We must remember that this is entirely unaffected by the locality of the hired house in which he dwelt, but it is greatly dependent upon the fact that he was chained to a prætorian soldier, and the guard would constantly be changed, so that the soldier who guarded him would perhaps the next day be on guard in the palace,¹ and would doubtless speak to some there of the extraordinary prisoner whom he had to keep, and of his zeal in making known the "foreign superstition."

14. "And many of the brethren in the Lord, waxing confident by my bonds," &c. Bishop Lightfoot, on the supposition that "in the Lord" would be tautological after brethren, translates, "waxing confident in the Lord."

Seeing my sufferings in the cause of Christ, they themselves expose themselves to suffering after my example. "Be ye followers of me even as I also am of Christ." (1 Cor. xi. 1.)

15, 16, 17. "Some indeed preach Christ even of envy and strife; and some also of good will . . . for the defence of the gospel." How, it may be asked, could men preach the Prince of Peace through envy and strife, and this for the purpose of adding affliction to the Apostle's bonds, and yet this preaching of envy and strife be

¹ It may be well to give the opinions respecting this Prætorium.

1. That it was the actual Palace.

2. That it was the barracks of the Imperial Guard adjoining the palace.

3. That it was the Prætorian camp outside the city.

4. That it was not a place, but meant the whole body of Prætorian soldiers everywhere. But evidently the Apostle in verse 13 alludes to some striking success; and he would scarcely consider as a striking success that his bonds in Christ were known in a barrack adjoining the palace, or much less in a military camp outside the city, or least of all amongst a scattered brigade of mercenary troops.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds :

17 But the other of love, knowing that I am set for ^{*}the
^{*} ver. 7. defence of the gospel.

16, 17. These two verses change places in N, A., B., D., E., F., G., P., ten Cursives, d, e, f, g, Vulg., Goth., Sah., Copt., Arm., Æth. The reading of the Received Text is that of the greater part of the Cursives, but has little other authority.

such a preaching of Christ that the Apostle rejoices in it? It seems only capable of being accounted for in this way. These “preachers out of envy and strife” were the same as the false brethren or Judaizers of the Epistle to the Galatians. They could not “preach” Christ in any such sense as made St. Paul give thanks for it, without preaching His claims to be the Messiah, His miracles, and some parts of His teaching. For this St. Paul would rejoice, for it was better that Christ should be known, even imperfectly, than that His Name, and miracles, and holy doctrine, should be utterly unknown. But no doubt they preached the Judaical Christ—the Christ after the flesh, the upholder of the law in all its strictness—relying on their misinterpretation of such a saying as “Verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.” And this they would do, not so much out of zeal for the Gospel of Christ, as factiously. They would say, “We know Paul’s zeal for the liberty of the Gentiles. We will now, as he is in custody, go everywhere and preach our Christ, and undermine his view of Christ, and then we will make the renegade feel bitterly the offence he has given to the religion of our fathers, by drawing away the Gentiles from our nation, and priesthood, and temple.”

This was the preaching of Christ of envy and strife—it was of contention (faction, as the Revisers render it), not sincerely, for much rancour was mixed up with their motives—they knew it would disturb and annoy him, and so they did it with more zeal.

But there were others who “preached Christ of good will,” and as it is explained in verse 17, of love—love to Christ Himself, and love to His captive Apostle, who would be comforted in his bonds by the thought that, though he could not go where he wished, there were sincere loving brethren who preached Christ as he did.

“I am set for the defence of the gospel.” And so they help my

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation

18. "What then? notwithstanding." So D., E., K., L., most Cursives, Syr., Arm., Æth., Goth., d, e, f, g; but N, A., F., G., P., about ten Cursives, Sah., &c., read, "only that" (πλὴν ὧτι).

hands and cheer my heart by doing what I cannot at present do as I wish.

18. "What then? notwithstanding, every way, whether in pretence, or in truth, . . . will rejoice." How can we reconcile this with the words of the Apostle in the Epistle to the Galatians (i. 9), where he says, "If any man preach any other Gospel unto you than that ye have received, let him be accursed!" Surely those who preached Christ out of envy and strife could not have preached the same Gospel. The reconciliation is easy. In writing to the Galatians the Apostle points at those who, by their preaching, divided the Church, and strove to draw away those who were already Christians from their allegiance to Christ: here he speaks of those who were preaching Christ to unbelievers. The one subverted, or perverted; the other could not subvert, inasmuch as those who heard them knew not Christ, and had never received His Gospel, and they might be attracted to believe in Christ, or at least to inquire respecting Him by the smallest word which set forth His goodness and His grace.¹

19. "For I know that this shall turn to my salvation through your prayer." What is this that shall turn to his salvation? Evidently the preaching of Christ, both by the sincere and insincere. For it was because of his sufferings by imprisonment, that Christ

¹ With reference to the bearing of this place on our conduct respecting irregular or schismatical preaching, see my note on Mark ix. 39. I would also earnestly desire the reader, if he can procure a sight of it, to read attentively (and it will bear reading and re-reading) a sermon published by Cardinal Manning when he was an Archdeacon in the Church of England. He will find it in vol. iv. of his "Sermons," sermon iv., p. 60. The subject is, "Christ preached in any way a cause of joy." He lays down very unhesitatingly that the simplest truths of Christ are such that they must produce a very great effect on the man who receives them. They must, at least, teach him the love of God; they must, at least, witness against, if not convince of, sin; and they must, at least, bring men under responsibility.

[†]through your prayer, and the supply of ^zthe Spirit of
[†] 2 Cor. i. 11. Jesus Christ,

^z Rom. viii. 9.

^a Rom. viii.

19.

^b Rom. v. 5.

^c Ephes. vi.
 19, 20.

20 According to my ^aearnest expectation and
my hope, that ^bin nothing I shall be ashamed,
 but *that* ^cwith all boldness, as always, so now
 also Christ shall be magnified in my body, whether
it be by life, or by death.

21 For to me to live *is* Christ, and to die *is*
 gain.

was so preached, and so God would, as it were, put it down to his account.

“Through your prayer.” The prayer that all which he did and suffered might be amply rewarded.

“The Spirit of Jesus Christ.” This, of course, is the Holy Spirit, the Third Person in the Trinity. If He is called the Spirit of Christ He must proceed from Him, according to the words of the creed, “The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.”

20. “According to my earnest expectation and my hope, that in nothing,” &c. This “according to” must be explained by the words immediately preceding. Your prayer and the supply of the Spirit of Jesus Christ will tend to bring about the fulfilment of “my earnest expectation and my hope, that in nothing I shall be ashamed,” even if the opposition of my enemies grows still more virulent, even if I am brought before Cæsar in person.

“But that with all boldness (or confidence) as always (as it has hitherto been) so now also Christ shall be magnified in my body.” Why does he mention particularly the body? because his sufferings were those of his body, for in his mind and spirit he rejoiced.

“Whether it be by life, or by death.”

21. “For to me to live is Christ, and to die is gain.” To live is Christ. This is explained in part by the Apostle’s word, “Christ liveth in me, and the life which I live in the flesh I live by the faith of the Son of God.” Christ is always present with me, so that I know nothing but Christ crucified and risen.

“To die is gain.” Because I shall then have more perfect intercourse with Him, and if to die here implies a sealing for the Resur-

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For ^d I am in a strait betwixt two, having a ^d 2 Cor. v. 8. desire to ^e depart, and to be with Christ; which is ^e 2 Tim. iv. 6. far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

23. "Which is far better." So \aleph , D., E., F., G., K., L., P., most Cursives, Vulg., Goth., Syriac, Basm., Arm., Æth.; but A., B., C., six or seven Cursives, read, "for it is far better" (inserting $\gamma\alpha\rho$).

24. "In the flesh." So B., D., E., F., G., K., L., most Cursives; but \aleph , A., C., P., &c., omit $\epsilon\nu$.

rection, then the gain is, "I shall be like him, for I shall see him as he is." (1 John iii. 2.)

22. "But if I live in the flesh, this is the fruit of my labour," &c. Various interpretations have been given of this very difficult, indeed, disjointed passage. The one which seems to me to yield the best sense, is that of the Syriac. "*Si autem etiam in hac vitâ carnali fructus sunt mihi in operibus meis ignoro quid eligam mihi.*" Bernardine à Piconio takes this translation, and paraphrases it. "*Quod si in hoc mortali corpore vivere fructuosum sit et utile, nescio quid eligam.*" Dean Gwynne, in "Speakers' Commentary," paraphrases thus:—"To himself life seems to offer less than death. But as he writes, another aspect of the question arises to his mind. The thought of the services he may render to Christ's people is to be set against the thought of the joy of being with Christ. Between these he wavers, and the contending impulses, as they find utterance, leave their trace in the broken sentences that follow; imperfect and doubtful in construction, but yielding an insight into his mind and heart than which none deeper is to be gained anywhere in his writings."

The exactly literal rendering is, "If to live in the flesh this [is] to me fruit of labour, and what I shall choose I know not." It is quite clear that something must be added or understood to complete the sense.

23, 24. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ . . . needful for you." "A desire to depart, and to be with Christ." Though the Second Coming is the

25 And 'having this confidence, I know that I shall abide
 † ch. ii. 24. and continue with you all for your furtherance
 and joy of faith :

time when the saints will receive their crown (2 Tim. iv. 8), yet the day of death is the beginning of their rest in Christ (Rev. xiv. 13). It was but natural, then, that the Apostle, whose life in Christ had been "in afflictions, in necessities, in distresses, in stripes, in imprisonments," should desire to depart and to be in a state in which Christ should be so visibly manifested to him that he should be "present with the Lord." (2 Cor. v. 8.) To be a saint in paradise dwelling in the light of Christ's countenance, though not the perfect state, because the body was not redeemed and raised up in the likeness of Christ's glorious body, was in very deed "far better," but the Church required further service from him, to fulfil which he must abide in the flesh.

25. "And having this confidence, I know that I shall abide and continue," &c. His work, not only for the Philippians, but for the whole Mystical Body, was not yet finished by any means. He had yet the Pastoral Epistles to write. Sensible would have been the loss to the Church if this saint had not written, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). Sensible, too, would have been the loss if we had not had from him "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (2 Tim. ii. 19), and the dying confession, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7); and "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave himself for us that he might redeem us from all iniquity" (Titus ii. 13); and, "Not by works of righteousness which we have done, but by His mercy He saved us by the bath of new birth, and renewing of the Holy Ghost" (Tit. iii. 5). Rich as the Church is in the treasures of the Divine Word, the Lord foresaw that she would want these most precious assurances, and so the decree went forth that some years more should be added to the days of this servant of Christ.

"Having this confidence," "Being persuaded of this." "Confidence" is too strong a word. "I know that I shall abide and

26 That ^g your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only ^h let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your

^g 2 Cor. i. 14.
& v. 12.
^h Ephes. iv. 1.
Col. i. 10.
1 Thess. ii. 12.
& iv. 1.

continue with you." This confidence was proved to be true when after his first imprisonment he writes to Timothy, i. 3, "As I besought thee to abide still at Ephesus when I went into Macedonia," in which Philippi was situated.

Attention is drawn by commentators to the fact that though this presentiment turned out to be well founded, another which he gave utterance to on (apparently) a far more solemn occasion, *i.e.*, when he was taking leave of the elders of Ephesus, was not borne out by events. We are taught by this that even the Apostles were not infallible in their presentiments of what should happen to themselves, as I have written on this latter passage. May it not have been a foreboding of his mere human soul, which God, for some cause, allowed him to entertain, and yet prevented its fulfilment?

"For your furtherance and joy of faith"—"for your greater advancement and joy in the faith." By his presence he would confirm their faith, and through it their joy.

26. "That your rejoicing may be more abundant in Jesus Christ," &c. It was his presence, and words, and example, and manifest tokens of love towards them which added so much to their joy in Christ, and this depended on his coming again to them.

27. "Only let your conversation be as it becometh the Gospel of Christ." "Only, that is, no matter what the issue of my imprisonment is, let your conversation be as it becometh the Gospel of Christ." "Conversation" is not daily intercourse with one another through speech, but the life of citizens of the new and heavenly Jerusalem. But it seems to me better to drop the idea of citizenship as far as we can and consider the word as meaning "conduct." I cannot help protesting against that system of interpretation so much in favour with modern expositors which makes the Epistles of this great man the outcome, in a great measure, of small circumstances; thus, if he describes the Christian armour, it is because the soldier who guards him is in armour; if he writes to the Ephesians as "growing unto an holy temple in the Lord," he only

affairs, ⁱ that ye stand fast in one spirit, ^k with one mind

ⁱ ch. iv. 1.

^k 1 Cor. i. 10.

^l Jude 3.

^m 2 Thess.

i. 5.

ⁿ Rom. viii.

17. ² Tim.

ii. 11.

^l striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: ^m which is to them an evident token of perdition, ⁿ but to you of salvation, and that of God.

28. "Which is to them . . . but to you of salvation." So K., L., most Cursives, &c.; but N., A., B., C., D., F., G., 17, 61, 177, 178, d, e, f, g, Vulg. (Amiat.), Goth., Arm., "which is to them an evident token . . . but of your salvation."

thinks of it because the temple of Diana suggests it; if he uses words indicating citizenship, it is because Rome, more than any other city, suggests citizenship. But had we not better give the Apostle credit for a well-stored mind?

"That ye stand fast in one spirit, with one mind striving together." Notice here how the Apostle insists on unity, "in one spirit, with one mind." They are not to agree to differ, but to have within them the Spirit of Unity which will make them of one soul or mind. They will then be as one man in their contention with the adversaries.

"For the faith of the Gospel," *i.e.*, "For the one faith" (Ephes. iv. 5), for "the faith once for all delivered to the saints" (Jude 3). With whom were they to contend? With the heathen without, or with adversaries within? Both perhaps, but I think especially with the latter. Thus he says further on "Beware of dogs, beware of evil workers, beware of the concision" (iii. 2).

Some here personify faith, as if we and the faith strove together; but inasmuch as all Christians have undoubtedly to contend for the faith (for its integrity), if possible we should understand it as contending for the faith here.

28. "And in nothing terrified by your adversaries: which is to them," &c. This shews that the Philippian Christians were then either suffering, or about to suffer persecution.

The fearlessness of Christians under persecution was a token that they were upheld by the power of God—that He was on their side, and that they were consequently sure of victory. And if they were sure of victory, then their adversaries were equally sure of a terrible and irremediable defeat. This, of course, is not to be taken as evidencing the truth of any opinions which may be held to the

29 For unto you ^o it is given in the behalf of Christ, ^p not only to believe on him, but also to suffer for his sake ;

30 ^q Having the same conflict ^r which ye saw in me, and now hear *to be* in me.

^o Acts v. 41.
 Rom. v. 3.
^p Eph. ii. 8
^q Col. ii. 1.
^r Acts xvi. 19,
 &c. 1 Thess.
 ii. 2.

death, but taking other matters into consideration, such as the holiness of their lives, the Divine nature of their faith as a thing wholly above the world, and similar gifts, their constancy and patience were an evident sign from God, that He was on their side, and, if so, that He was against their adversaries, and would visit them with a destruction answering to the salvation with which He would reward those who fought for His Church and Gospel.

Christ was their great rule. The sufferings which He endured might be taken by some as evidence that God was against Him, but not so ; they were the most evident tokens to those who accepted the word of God that He was the true Messiah, and that His Father had marked out for Him the path of suffering as the path of victory ; and so with His people. If they were without suffering they could not be His. If they believed in Him, and on that account endured suffering, then this suffering was the pledge of their election, for he proceeds,—

29. “For unto you it is given in the behalf of Christ,” &c. “Is given,” rather signifies, “it is given through grace” (*ἐχαρίσθη*), “not only to believe on him.” To believe in Christ seems to be purely an act of our own wills, but here it is said to be the gift of God ; and in such a world as this, and in such sin-polluted beings as we are, it must be by divine aid, which is but another term for divine grace.

“But also to suffer for his sake.” The world, as such, universally takes happiness to indicate the favour of God and suffering to be a token of His displeasure ; but here to suffer for Christ is a gift of God, just as much as faith in Him is. Thus Christ pronounces the blessedness of those who suffer for His sake : “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake” (Matth. v. 11).

30. “Having the same conflict which ye saw in me, and now hear to be in me.” “Ye saw in me,” that is, when I first preached

the Gospel to you, and was put in prison on account of the tumult after having been beaten publicly (Acts xvi. 24).

This verse implies that the Philippian Christians were now under persecution, but of this we have no account in the Book of the Acts.

CHAP. II.

IF *there be* therefore any consolation in Christ, if any comfort of love, ^aif any fellowship of the Spirit, if any

^a 2 Cor. xiii. 14.

^b bowels and mercies,

^b Col. iii. 12.

2 ^cFulfil ye my joy, ^dthat ye be likeminded,

^c John iii. 29.

^d Rom. xii. 16.

having the same love, *being* of one accord, of one mind.

& xv. 5. 1.

Cor. i. 10.

2 Cor. xiii. 11.

ch. i. 27. &

iii. 16. & iv. 2.

1 Pet. iii. 8.

1. "If there be therefore any consolation in Christ, if any comfort," &c. Again he urges upon them in most tender and affectionate words the necessity of Unity.

"If there be any consolation in Christ;" *παράκλησις* here must mean "consolation." It cannot mean exhortation. "If there be any exhortation in Christ" would make this fervent passage frigid to the last degree.

"If any comfort of love," the grace which binds souls together.

"If any fellowship of the Spirit." The Spirit inhabiting each Christian soul makes all one.

"If any bowels of mercies," any tender affection, any yearning for one another's eternal salvation.

If there be any of these Divine and Christian graces, and that there are, your example in times past, your fervent love towards me show, then,—

"Fulfil ye my joy, that ye may be likeminded, having the same love." "Complete my joy, fill my cup of joy up to the brim."

"That ye be likeminded," "that ye think the same thing," having the same love one toward another.

"Being of one accord, of one mind," be united together in soul, minding one thing. The Apostle evidently considers what is to us

3 ^e *Let nothing be done* through strife or vainglory; but ^f *in lowliness of mind let each esteem other better than themselves.*

4 ^g *Look not every man on his own things, but every man also on the things of others.*

5 ^h *Let this mind be in you, which was also in Christ Jesus:*

^e Gal. v. 26.
ch. i. 15, 16.
Jam. iii. 14.
^f Rom. xii. 10.
Eph. v. 21.
^g 1 Pet. v. 5.
^g 1 Cor. x. 24,
33. & xiii. 5.
^h Matt. xi. 29.
John xiii. 15.
1 Pet. ii. 21.
1 John ii. 6.

4. "Look not every man on his own things, but every man also on the things of others." Revisers read, "Not looking each of you to his own things, but each of you also to the things of others."

such a seeming impossibility, to have been possible if men would only sink self and surrender themselves wholly to the leading of the indwelling Spirit. Let the reader remember the message to the Corinthians: "I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10).

3. "Let nothing be done through strife or vainglory." Literally, "nothing through strife or vainglory," there being no verb in the original, which makes the injunction more powerful; "strife," *i.e.*, through factiousness, or through party spirit; "vainglory," *i.e.*, personal vanity.

"In lowliness of mind let each esteem other better than themselves." For as Wesley says, "Everyone knows more evil of himself than he can of another." A similar precept occurs in Rom. xii. 10, "In honour preferring one another."

4. "Look not every man on his own things, but every man also on the things of others." So "Let no man seek his own, but every man another's wealth." (1 Cor. x. 24.) Thus "Charity seeketh not her own." (1 Cor. xiii. 5.) The "let every man also" implies that there is a seeking of our own which is not sinful. A due regard for one's own things is not forbidden, but only such a regard as makes us always, or indeed mostly, prefer our own interest.

5, 6. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God," &c. The "form" here, the English reader must remember, is not the figure or outward appearance, but the contrary. As Bishop Lightfoot explains, the form (*μορφή*) is that which is intrinsic and essential compared with that which

ⁱ John i. 1, 2.

& xvii. 5.

² Cor. iv. 4.

Col. i. 15.

Heb. i. 3.

^k John v. 18.

& x. 33.

6 Who, ⁱ being in the form of God, ^k thought
it not robbery to be equal with God :

6. "Being." Rather "subsisting" (*ὑπάρχων*), "being originally" (Reviser's margin).

is accidental and outward (*σχημα*). "It suggests," he says, "the same idea which is otherwise expressed in St. John by the *Logos*."

"Thought it not robbery to be equal with God." In endeavouring to ascertain the exact meaning, so far as we can, of this clause, we must bear in mind that "equality with God" is ascribed to the Son of God in the clause, "who being in the form of God," and for this reason, that it is impossible to imagine that the form in which He subsisted from all eternity did not express the reality of His inmost Being. Other beings might take "forms" which did not accord with the essential truth of their being—not so, of course, the Son of God. With Him, in His eternal state, form and reality were the same.

"Thought it not robbery." The word *ἀρπαγμός* is thus rendered in the oldest translations, the Latin and Syriac. Now, if we take this word in the sense of robbery, we cannot suppose for a moment that it means that the Son of God regarded it no robbery, that is, no robbing His Father of His unique glory, to be equal with Him, for if He was equal, which is implied in His being in the form of God, how could He think it robbery to be what He was? We must then seek for another shade of meaning in this term, and this we find in the idea of tenaciously grasping or holding to. The Lord Jesus in His pre-existent state having equality with God did not tenaciously grasp this or hold it fast (so far as regards its outward manifestations of glory) as one would who had laid hold of a prize or of a spoil which he had acquired. This sense is admirably illustrated by Chrysostom: "Whatsoever a man robs and takes contrary to his right, he dares not lay aside, from fear lest it perish and fall from his possession, but he keeps hold of it continually. He who possesses a dignity which is natural to him, fears not to descend from that dignity, being assured that nothing of this sort will happen unto him. What do we say then? That the Son of God feared not to descend from His right, for He thought not Deity a matter of robbery, He was not afraid that anyone

7 ¹ But made himself of no reputation, and took upon him the form ^m of a servant, and ⁿ was made in the || likeness of men :

¹ Ps. xxii. 6.
Isa. liii. 3.
Dan. ix. 26.
Mark ix. 12.
Rom. xv. 3.

^m Isa. xlii. 1.
& xlix. 3, 6, &
lii. 13. & liii.
11. Ezek.
xxxiv. 23, 24.
Zech iii. 8.
Matt. xx. 28.
Luke xxii. 27.

ⁿ John i. 14.
Rom. i. 3, &
viii. 3. Gal.
iv. 4. Heb.
ii. 14, 17.

|| Or, *habit*.

would strip Him of that nature or that right, wherefore He laid it aside, being confident that He should take it up again. Wherefore He refused not to take the form of an inferior. . . . He did not refuse to lay it aside, as one who had usurped it, but since He had it as His own nature, since it could never be parted from Him, He concealed it.”¹

7. “But made himself of no reputation, and took upon him the form of a servant.” This is translated by all commentators as “He emptied Himself.” The words which best illustrate its meaning are those of Christ to His Father, “And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” (John xvii.)

It seems presumptuous to inquire into the meaning of this place—as to how far He could empty Himself, without laying aside what was essential to Him as God. We know not what power the Divine Nature has over Itself, so that, for instance, It should lay aside knowledge, and consent to be ignorant of “that day and that hour,” in which the crisis of the Universe will take place. Again, it seems evident that He laid aside that power of instruction which He possessed, for it is said that “He through the Holy Ghost had given commandments unto the Apostles whom He had chosen” (Acts i. 2). Again, through the power of the Spirit, He cast out devils (Matth. xii. 28), and in other ways, unknown to us, He might have divested Himself of what seemed inherent in Him and inseparable from Him.

“And took upon him the form of a servant.” It is literally, “He emptied himself (by) taking the form (μορφῇ) of a slave.” “A slave,” that is, the form of a creature who being the creation of God is His absolute possession. If He had taken upon Him the

¹ I cannot help suggesting that something had occurred in the Philippian Church to suggest this use of this word ἀρπαγμὸς. Some privilege or some advantage had been clutched by some and tenaciously grasped or held to by others, as if they thought (rightly or wrongly) that it only belonged to themselves, and that they were in some degree robbed of it if it was shared by others. The Jews, for example, held tenaciously to the things which, as they thought, gave them superiority over the Gentiles.

8 And being found in fashion as a man, he humbled himself, and ^o became obedient unto death, even the death of the cross.

^o Matt. xxvi.
39, 42. John
x. 18. Heb.
v. 8. & xii. 2.

form of an angel it would still have been that of a slave of God. The next clause expresses the order or rank among the creatures which He assumed.

"He was made in the likeness of men." Why does not the Apostle say "was made man," but "was made in the likeness of man"? Most probably owing to Christ's taking manhood without sin. Sin is so inherent in us that it has become a part of our nature, and so in Rom. viii. 3, we read, "God sending His own Son in the likeness of sinful flesh."

But though the Apostle says here, "was made in the likeness of men," he does not mean to throw the smallest doubt upon the truth of our Lord's humanity as being essentially the same as ours, for he says elsewhere, "the man Christ Jesus" (1 Tim. ii. 5), and "since by man came death, by man came also the Resurrection of the dead" (1 Cor. xv. 21), and "the grace of God, and the gift by grace which is by one man" (Rom. v. 15).

8. "And being found in fashion as a man." That is, being made man in all respects, in appearance as well as in reality. "In the present place the opposition is between what He *is* in Himself, and what He appeared in the eyes of men."

"He humbled himself, and became obedient unto death," &c. He took upon Himself not only the nature of man, but a nature capable of death; and though, since His human nature was sinless, He need not have died, yet He voluntarily submitted to death, as He said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." (John x. 17, 18.)

The question occurs, does the Apostle in the words "He humbled himself," allude to His Death only, or to His humiliation all through His Life? "The Son of man came not to be ministered unto, but to minister." "The Son of man hath not where to lay his head." "I am among you as he that serveth." The humiliation of His previous Life must be taken into account in these words "He humbled Himself," and the climax is, "And became obedient unto death."

9 Wherefore God also ^p hath highly exalted him, and ^q given him a name which is above every name :

p John xvii. 1,
2, 5. Acts ii.
33. Heb. ii. 9.
q Eph. i. 20,
21. Heb. i. 4.

9. "Given him a name." So D., E., F., G., K., L., P., most Cursives, Arm. but N, A., B., C., read, "the name" (τὸ ὄνομα).

"Even the death of the cross." The most shameful, as well as the most painful of all deaths. Truly it is a great and unspeakable thing that He became a servant; that He underwent death is far greater; but there is something still greater and more strange: What is this? all deaths are not alike. His death seemed to be the most ignominious of all, to be full of shame, to be accursed; for it is written, "Cursed is everyone that hangeth on a tree." (Chrysostom.)

9. "Wherefore God also hath highly exalted him, and given him," &c. The Apostle, in the Epistle to the Ephesians (i. 20, 21), prays that his converts might realize the exceeding greatness of God, in that He set Christ at His own right Hand in the heavenly places, "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come," &c.

The exaltation is that in His human nature He should receive the glory which He had with His Father before the world was, and that in the place of the Father He should judge the universe.

"And given him a name (the name) which is above every name." Joining this verse with the next, we should have said that there could be but one opinion respecting this being an actual name, and that it was the name by which He is familiarly known, the Name of Jesus. When it is objected that this was His Name from the time of His Birth, or rather from His Incarnation, and that many other Jews had borne it, it seems sufficient to answer that the significance of this name as His Name only began to be brought out at His Resurrection and Ascension. It then became apparent that the fullest meaning must be given to it as signifying "Jehovah our Saviour," and so though not new absolutely, it was new in its fullest significance as applied to the Lord. Still other interpretations have been given, and from the sacred writings themselves. Thus it is prophesied of Him, "This is his name whereby he shall be called, the Lord our Righteousness" (Jer. xxiii. 6). Again, the Lord promises to him that overcometh, "I will write upon him my new name"

† Is. xlv. 23.

Matt. xxviii.

18. Rom. xiv.

11. Rev. v.

13.

10 † That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:

(Rev. iii. 12); and again, "He had a name written that no man knew but himself" (Rev. xix. 12); and yet, in the very next verse, "His name is called the Word of God." From all these things it has been surmised that the Name here is not an actual name, but "a manifestation," that it does not mean a definite appellation, but denotes rank, office, or dignity, and such passages are appealed to as "the name of the God of Jacob defend thee." But we are constrained to ask, "Is He to lose the Name which He received at His Incarnation, and which was His when He was crucified, when He was raised again, when He ascended?" The subject is very mysterious, but is it not better to understand that the name of Jesus receives a Divine significance which it could not have before His Ascension, so that it was a new name? and I think we can easily understand this when we remember that "Jesus the son of Nun," and "Jesus who is called Justus," have not the significance of "Jesus of Nazareth."

10. "That at the name of Jesus every knee should bow, of things," &c. This indicates that the actual Name, Jesus, must be (or must include) the name which is above every name, which, understood as Jehovah Saviour, it actually does.

"Every knee should bow, of things in heaven, and things in earth," &c. This is a reference to Isaiah xlv. 22-25. It will be well to cite the whole passage, for then we shall see how applicable it is to the Second Person of the Trinity. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." The words of salvation in this whole passage are true of the Incarnate Son peculiarly and emphatically. Men have to "look" to Him. In Him they have righteousness and strength, to Him they have to come ("Come unto me"), in Him all the true Israel is justified and glory, and in the midst of these expressions of saving

11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

^s John xiii. 13.
Acts ii. 36.
Rom. xiv. 9.
1 Cor. viii. 6.
& xii. 3.

grace we learn, "Unto me every knee shall bow." So that if it is the Jehovah of the Old Testament Who says this, it is the Jehovah Saviour, the Jesus of the New Testament of Whom it is all true. Now in what perfect accord is this with the place, "Who being in the form of God thought it not robbery to be equal with God." The bowing at the adorable Name is to God and to Jesus—to God manifest in the flesh, to God in Christ reconciling the world unto Himself, to Him Who alone could say, "I and the Father are one," "he that hath seen me hath seen the Father."

"Of things in heaven, and things in earth, and things under the earth." That is, as we express it, of the whole universe.

"Of things in heaven." "Worship him all ye gods," "let all the angels of God worship him" (Ps. xevii. 7; Heb. i. 6, 7).

"Of things in earth." "All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship before him" (Ps. xxii).

"Of things under the earth." If these be devils, then the devils were subject to the Apostles in His Name; and one of them confessed, "I know thee who thou art, the Holy One of God" (Mark i. 24). If these be men, then He is Lord of the dead as well as of the living (Rom. xiv. 9).

"Every knee should bow." Is this to be taken literally? Certainly, if we are to glorify Him in our bodies. Why should we not? He has redeemed the body. Constantly when in the flesh He received the homage of genuflexion and the prostration of men's bodies, and why not now?

11. "And that every tongue should confess that Jesus Christ is Lord, to the glory," &c. This is the adaptation to the Son of God of the remainder of the prophecy in Isaiah, "Unto me . . . every tongue shall swear." To invoke the name of God religiously in an oath, calling upon Him to witness to the truth of what is said, is a recognition of His omnipresence, so that He hears and sees the truth of what is done, and holds Himself ready to punish him who takes His Name in vain. But it is remarkable that the Apostle abides by neither the words of the Hebrew or of the Septuagint, but gives a new rendering, "shall confess that Jesus Christ is

- 13 Wherefore, my beloved, 'as ye have always obeyed,
 " ch. i. 5. not as in my presence only, but now much more
 in my absence, work out your own salvation with
 " Eph. vi. 5. "fear and trembling.
-

Lord." Now throughout the Septuagint this word Kurios is the translation of Jehovah, the highest name of the Supreme Being, as being the self-subsistent One, so that when every tongue shall confess that Jesus Christ is Lord, every tongue exalts him as " God over all, blessed for ever."

"To the glory of God the Father." All glory ultimately centres in the Father in that He has from eternity begotten such a Son, in that He willed this Son to redeem us by taking our nature, in that He exalted this Son in His human nature to His right hand. So that in all things that pertain to redemption as well as to creation, "Of him and through him and to him are all things."

12. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only," &c. "Wherefore my beloved." How does this "wherefore" connect what he is now about to say with what he has said? Evidently by connecting the obedience of the Philippians with that of Christ. Christ's humiliation was a part of His obedience, and the Philippians, in following Christ in humility, would follow Him in obedience. But some, as Wesley, regard it as a new departure—having proposed Christ's example, he exhorts them to secure the salvation which Christ has purchased.

"As ye have always obeyed, not as in my presence only." This is the greatest praise which he gives to the members of any Church, and it is the more remarkable because it occurs in an Epistle in which there is no blame.

"Not as in my presence only, but now much more in my absence." Perhaps in writing this he remembered how he was forced to write to the Galatians, "It is good to be zealously affected always in a good thing, and not only when I am present with you" (Gal. iv. 18), and to the Corinthians, "Therefore I write these things being absent, lest, being present, I should use sharpness" (2 Cor. xiii. 10).

What was this obedience? Obedience to him, or obedience to God? To both; because St. Paul always realized that he was God's Apostle, His special messenger, so that Christ spake in

13 For ^xit is God which worketh in you both to will and to do of *his* good pleasure.

^x 2 Cor. iii. 5.
Heb. xiii. 21.

13. "To do." The same word as "work" in former clause, "worketh in you."

him, and so he did not merely exhort, but commanded as from God.

"Work out your own salvation with fear and trembling."

13. "For it is God which worketh in you both to will and to do," &c. This place has been treated as if St. Paul uttered a Divine paradox, it being assumed that it is a sort of contradiction that God worketh, and we also have to work, and "with fear and trembling;" but it seems to me to be no paradox at all, but a plain truth, for if we have any true sense of God—of His power and of His presence—we shall work along with Him, in fear and trembling—we shall do anything which we have to do to further our salvation with a certain awe, knowing Who is working in us; with a certain deep anxiety, that we work, if possible, according to, and even, if it may be said, "up to" His working; and with seriousness, knowing that God and ourselves are jointly at work upon that on which the happiness of our eternity depends.

These two verses together form one of the household words of Christians. That we should work out our own salvation (for each one has his individual salvation to work out) is the teaching of all Scripture, and especially of the New Testament, for in the Old very much less is said of future happiness and misery than in the New. What, then, is this working out of our salvation? It cannot be working out our own atonement, for that was finished on the Cross, but it is working together with the Holy Spirit in the sanctification of our souls: it is crucifying the flesh with its affections and lusts (Gal. v. 24); it is following peace and holiness, and looking diligently lest any man fail of the grace of God (Heb. xii. 15); it is giving all diligence to make our calling and election sure (2 Peter i. 10); it is cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii. 1); it is putting on the whole armour of God (Ephes. vi. 11, 13); it is putting off the old man and putting on the new (Ephes. iv. 22); it is putting on bowels of mercies, kindness, humbleness of mind (Col. iii. 12); above all, it is putting on charity (Col. iii. 14). Innumerable, in fact, are the statements which enjoin on us this working out of our

γ 1 Cor. x. 10.

1 Pet. iv. 9.

z Rom. xiv. 1.

|| Or, *sincere*.

a Matt. v. 45.

Eph. v. 1.

b 1 Pet. ii. 12.

14 Do all things ^γ without murmurings and ^zdisputings:

15 That ye may be blameless and || harmless, ^a the sons of God, without rebuke, ^b in the midst

15. "Without rebuke." So D., E., F., G., K., L., P., most Cursives; but N, A., B., C., 17, 23, read, "without blemish."

salvation, because "it is God that worketh in us." They all depend upon this—that God worketh in us, and if we have any desire whatsoever to do any of these things, it is because God has excited that desire. Any desire to be holy cannot come from beneath, neither can it come from ourselves, it must come from above, and it must be fostered, and the presence of the Holy Spirit must be invited and not repelled.

"God which worketh in you both to will and to do." How exceedingly familiar we are with this truth. It is embodied in a prayer which we offer to God every time we say evensong: "O God, from whom all holy desires, all good counsels, and all just works do proceed." If we have any will to please God, it is God that inspires it; if we are able to do anything good, it is God Who works in us to do that good; and this "of His good pleasure." That is, it is His will that all men should be saved, and come to the knowledge of the truth.

14. "Do all things without murmurings and disputings." "Murmurings" signify open complaints; "disputings" seem to refer to what is within, doubtings, questionings, misgivings. Reference seems to be made to the children of Israel, who were always murmuring and discontented, and always doubting the power of God. Shall God prepare a table in the wilderness? He smote the stony rock indeed, that the waters gushed out, but can he give bread also, or provide flesh for his people? (Psalm lxxviii. 20, 21.)

15. "That ye may be blameless and harmless, the sons of God." "Sons of God," rather, children (τέκνα). The reader will remember how the Lord, in the Sermon on the Mount, especially connects peacefulness and gentleness with the true Sonship: "Blessed are the peacemakers, for they shall be called the children of God." "Pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven" (Matth. v. 9, 44, 45).

of ^ca crooked and perverse nation, among whom
|| ^dye shine as lights in the world;

16 Holding forth the word of life; that ^eI may
rejoice in the day of Christ, that ^fI have not run
in vain, neither laboured in vain.

17 Yea, and if ^gI be [†]offered upon the sacri-

^c Deut. xxxii.
5.

|| Or, *shine ye.*

^d Matt. v. 14,

16. Eph. v. 8.

^e 2 Cor. i. 14.

1 Thess. ii. 19.

^f Gal. ii. 2.

1 Thess. iii. 5.

^g 2 Tim. iv. 6.

[†] Gr. *poured
forth.*

“Without rebuke,” rather, perhaps, “without blemish.”

“In the midst of a crooked and perverse nation.” Reference seems to be made to Deut. xxxii. 5 (Sept.), in which the same words appear.

“Among whom ye shine as lights in the world.” Some suppose that these lights refer to the luminaries (*φωστῆρες*) of Gen. i. 14; one of which, the principal one which governs the night, gives not its own light, but reflects the light of the sun; but others suppose that the torches are referred to by which wayfarers were lighted through the dark and devious streets and alleys of crowded and ill-built cities.

16. “Holding forth the word of life.” Both by example and by actual teaching. Whether all Christians did in public what was analogous to our preaching is very doubtful, but each one would have unbelieving relatives and friends to whom, as opportunity offered, he would feel bound to impart some knowledge of his better hope.

“That I may rejoice in the day of Christ” (or lit. that there be glorying to me for the day), “that I have not run in vain, neither,” &c. Again we notice how the Apostle looks not to the day of his death, but to the day of the Second Advent; thus 1 Thess. ii. 19: “What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?” Running, of course, refers to a race, and his life for Christ was a race in its eagerness and sustained effort to win souls to Christ as the prize of the race; labouring has been taken to refer to the labour of preparation on the part of the athletes; but why may he not allude to ordinary ministerial labour?

17. “Yea, and if I be offered upon the sacrifice and service of your faith, I joy,” &c. It is very difficult to make this sacrificial idea of the Apostle understood, as it pertains altogether to the Jewish sacrificial system, and that has utterly passed away. It

^h Rom. xv. 16. fice ^h and service of your faith, ⁱ I joy, and rejoice
ⁱ 2 Cor. vii. 4. with you all.
 Col. i. 24.

will be sufficient, perhaps, to remind the reader that every sacrifice of any animal was not offered by itself, but with an accompanying meat-offering and drink-offering. Thus in Numbers xv. 4: "Then shall he that offereth his offering (of the herd or of the flock) unto the Lord bring a meat-offering of a tenth deal of flour, mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink-offering," &c. This wine was poured on the sacrifice.

Here, then, St. Paul regards the work and service offered by the Philippian Church as a Liturgical Sacrifice (*θυσία καὶ λειτουργία*), and he regards his own blood, if shed in martyrdom, as the drink offering, poured upon the sacrifice. According to the law of sacrifices, each sacrifice must have its drink offering; and if his blood was to be shed in a violent death, as it might be almost immediately, if his public trial were to go against him, then it might be considered as the drink offering poured upon the sacrifice of faith and love and good works of his converts. The idea seems to us, with our imperfect realization of ancient sacrifices, somewhat strained, in fact somewhat violent; but it is exceedingly important as showing the hold which the sacrificial system had on his mind. It is the height of absurd anachronism to credit him with those anti-sacrificial ideas which never were known in the world till the time of Calvin or Zwingle; and besides, if he had thought that the continuation of the sacrificial language after the supercession of sacrifices by the One Offering of the Lord was distasteful to God, he would on no account have employed such language.¹ I have never come across any such terms as these in any Calvinistic or Zwinglian writer.

"I joy, and rejoice with you all." I can rejoice at the prospect even of martyrdom, because the libation of my blood makes the sacrifice of your faith more acceptable, and as this your sacrifice is offered joyfully, so is mine, "I joy myself, and rejoice together (*συγχαίρω*) with you."

¹ It is necessary to bear in mind this sacrificial language of St. Paul in connection with the sacrificial terms applied in the very earliest Christian writers with respect to the Eucharist. See Excursus II. in my Notes on the Epistles to the Corinthians.

18 For the same cause also do ye joy, and rejoice with me.

19 || But I trust in the Lord Jesus to send
^k Timotheus shortly unto you, that I also may be
 of good comfort, when I know your state.

|| Or, *Moreover*.
^k Rom. xvi.
 21. 1 Thess.
 iii. 2.

20 For I have no man ¹ || likeminded, who will
 naturally care for your state.

¹ Ps. lv. 13.
 || Or, *so dear unto me*.

18. "For the same cause also do ye joy and rejoice with me." As I rejoice in the prospect of my martyrdom, and share this joy with you, because the blood of my martyrdom is the completion of your offering of yourselves, so your joy at the offering of yourselves mingles with mine in offering myself, that we may rejoice together in the Lord.

19. "But I trust in the Lord Jesus to send Timotheus shortly unto you," &c. All that the Apostle says or thinks seems to be in Christ. He was himself in Christ, he laboured in Christ, he rejoiced in the Lord, he yearned after his converts in the bowels of Christ; and so he trusts in the Lord to send Timotheus unto them. He trusted that with the approval of Christ, and under His ordering, he would be able to send this beloved son to know how they were faring.

And he seems to be sure that the report he will bring back will be good, for he sends him that he, Paul the prisoner, may be of good comfort when he hears of their progress in the Gospel.

20. "For I have no man likeminded, who will naturally care for your state." "I have no man likeminded," that is, there are none of these whose care is like mine, who will naturally, *i.e.*, as a father cares for his children, care for your state. Timothy was St. Paul's own son in the faith, and he would care for the Philippian as one would care for them who was their true brother. "Had he then none likeminded of those that were with them? Not one. And what means this? None who has yearnings and takes thought for you as I do. No one will lightly choose, he means, to make so long a journey for this purpose. Timothy is the one with me who loves you. For I might have sent others, but there was none like him. This, then, is that likemindedness, to love the disciples as the master loves them." (Chrysostom.)

21 For all ^m seek their own, not the things which are
^m 1 Cor. x. 24, Jesus Christ's.

33. & xiii. 5.

2 Tim. iv. 10,

16.

ⁿ 1 Cor. iv 17.

1 Tim. i. 2.

2 Tim. i. 2.

22 But ye know the proof of him, ⁿ that, as a
 son with the father, he hath served with me in
 the Gospel.

23 Him therefore I hope to send presently, so
 soon as I shall see how it will go with me.

^o ch. i. 25.
 Philem. 22.

24 But ^o I trust in the Lord that I also myself
 shall come shortly.

21. "For all seek their own, not the things which are Jesus Christ's." This, if brought against his companions, is a heavy charge. We would fain believe that it does not include those most closely associated with him, as Epaphras, Aristarchus, Marcus, Jesus (called Justus). These may have been all away at the time of the writing of this letter, but it is a sad thing to think that of those about him in the second rank, as it were, he should have to say, "all seek their own." "Amazing!" exclaims Wesley, "in that golden age of the church could St. Paul thoroughly approve of one only, among all the labourers that were with him? for there must have been many who were in earnest about the Gospel" (i. 14, 17). We say it with much misgiving and fear, but may it not be that his own standard was so high that few, or almost none, could come up to it, and so, perhaps, in a moment of temporary irritation, after he had not been seconded by those about him as he thought he ought to have been, he wrote this "all seek their own." However, it should make us ask with Wesley, "And how many, do we think, can now approve themselves to God?"

22. "But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel." The best assistance that a father could have in doing some work appointed to him, would be that of an affectionate and obedient son, and this they knew that Timothy had been to him.

"In the Gospel"—towards the Gospel. Revisers translate "in furtherance of the Gospel."

23. "Him therefore I hope to send presently, as soon as I shall see how," &c. ; *i.e.*, whether he should be condemned to death or be acquitted, if the latter, then there follows,

24. "But I trust in the Lord that I also myself shall come

25 Yet I supposed it necessary to send to you ^p Epaphroditus, my brother, and companion in labour, and ^q fellowsoldier, ^r but your messenger, and ^s he that ministered to my wants.

p ch. iv. 18.
q Philem. 2.
r 2 Cor. viii.
23.
s 2 Cor. xi. 9.
ch. iv. 18.
t ch. i. 8.

26 ^t For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

26. "He longed after you all." So B., F., G., K., L., P., most Cursives, f, g, Vulg.; but A., C., D., E., about thirty-five Cursives, d, e, Syr., Copt., Arm., add "to see," ἵδέν.

shortly." This implies that he trusts that the sentence would not go against him, but that for the sake of his converts he should be spared to comfort and instruct the churches (see i. 24, 25).

25. "Yet I supposed it necessary to send to you Epaphroditus, my brother," &c. Epaphroditus was a Philippian Christian, in all probability a leading minister of the Church at Philippi, who had brought the contribution of the Church to the Apostle (iv. 18), and whom he sent back with this letter. He styles him here, "his brother and fellow labourer, and fellowsoldier," but their Apostle, that is their messenger, used in the same sense as in 2 Corinth. viii. 23 ("They are the messengers of the churches, and the glory of Christ"). Some suppose that the title Apostle here conferred upon Epaphroditus, signifies that he was the local Bishop of the Philippian Church, but this is unlikely, as during his whole lifetime the Apostle kept this office of supreme overseer entirely in his own hands.

26. "For he longed after you all, and was full of heaviness," &c. Properly, "he is longing and is full of heaviness" (epistolary aorist), as one would be in a strange city far from home and friends, and slowly recovering from the effects of an almost fatal illness. Note how the anxiety of Epaphroditus was not about himself, but about the grief of his friends and brethren at Philippi, because he knew that they had heard of his sickness, and ere the news of his recovery reached them, probably believed that it had had a fatal termination. The touches of tender regard of this sort with which the Bible is so full, make it the most human as well as the most Divine of books.

27. "For indeed he was sick nigh unto death: but God had

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness;

|| Or, *honour* and || "hold such in reputation:
such.

u 1 Cor. xvi.

18. 1 Thess.

v. 12. 1 Tim.

v. 17.

mercy upon him," &c. Many suppose that this sickness was brought on by his anxiety to bring the contribution of the Philippians safe to St. Paul, and by his fatigues on the journey; but there is no very clear evidence of this.

Epaphroditus evidently recovered from his sickness by the ordinary providence of God, and not through miracle. This teaches us that those who had the gift of miraculous healing of sicknesses did not exert it upon all who came in their way; they could not even restore to health those whom they would naturally have most desired to restore, but their power depended upon the will of God in each case, and in all probability some secret intimation was given to them upon what case of sickness they were to exert their power and in what case they were to refrain from doing so.

"And not on him only, but on me also, lest I should have sorrow upon sorrow." How alive was the Apostle to the goodness of God to himself, thus thanking God on his own behalf for the mercy shown to his friend.

28. "I sent him therefore the more carefully, that, when ye see him again," &c. The more carefully, perhaps because of his illness. Bishop Lightfoot translates this adverb "the more eagerly"; and perhaps this accords best with "Ye may rejoice." He was eager that they should rejoice in the restored health and presence of one so dearly beloved.

"And that I may be the less sorrowful." Your joy will sensibly lighten the load of sorrow that presses upon me.

29. "Receive him therefore in the Lord with all gladness," &c. "In the Lord"—as St. Paul does all things "in the Lord," in union with Him, in His grace, under His guidance: "hold such in

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^{*}to supply your lack of ^{*} 1 Cor. xvi. 17. ch. iv. 10. service toward me.

30. "Not regarding his life." So C., K., L., P., most Cursives; but N, A., B., D., E. F., G., read, "staking (or hazarding) his life" (with the recklessness of a gamester).

reputation;" not only himself whom ye receive back, but all who are like him in faith and good works in the cause of Christ.

30. "Because for the work of Christ he was nigh unto death, not regarding," &c. "Not regarding"—many ancient authorities read "hazarding," as if he staked it at a game of hazard.

"To supply your lack of service toward me." They could not serve him personally, or they would have done so: so far as they could, they made this up by the mission of Epaphroditus.

Chrysostom supposes that St. Paul, for some reason, was more strictly guarded, and that Epaphroditus being of a noble nature, despised all danger that he might go in unto him, and do everything which need required, but this is scarcely in accordance with the mention of his severe sickness.

"To supply your lack of service." This lack does not imply neglect, but simply that being so far distant they could not attend upon him as they would have done, one and all, if they had been near at hand.

CHAP. III.

FINALLY, my brethren, ^arejoice in the Lord. To write the same things to you, to me indeed is not ^a 2 Cor. xiii. 11. ch. iv. 4. grievous, but for you *it is* safe. ¹ Thers. v. 16.

1. "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed," &c. What are these same things, and when did he write them before? Some think that he alludes to his commands to them "to rejoice in the Lord," which he had alluded to several times in this Epistle, as in i. 25, 26, ii. 2, 18, 28; others to what he had written in a lost epistle or epistles

^b Isai. lvi. 10.

Gal. v. 15.

^c 2 Cor. xi.

13.

^d Rom. ii. 28.

Gal. v. 2.

^e Deut. x. 16.

& xxx. 6.

Jer. iv. 4.

Rom. ii. 29.

& iv. 11, 12.

Col. ii. 11.

^f John iv. 23,

24. Rom.

vii. 6.

2 ^b Beware of dogs, beware of ^c evil workers,
^d beware of the concision.

3 For we are ^e the circumcision, ^f which worship

3. "Who worship God in the spirit," "who by the Spirit of God worship" (him). So N, A., B., C., E., F., G., K., L., g; but D., P., most Cursives, d, e, f, Vulg., read as Authorized.

against the Judaizers, which is not unlikely. For he again begins to inveigh against them, as if the Philip-
 pian Christians were in great danger from them.

2. "Beware of dogs, beware of evil workers, beware of the concision." It has been supposed by some that by "dogs" he means the heathen, and that he expresses himself thus, because any heathen into whose hands a copy of the Epistle might fall would not recognize the persons to whom he alluded, and would not consequently be provoked to persecute the Church. Others think, and I think with more truth, that in all these expressions—dogs, evil workers, concision—he alludes to Judaizers.

If any think the expressions harsh, they must remember that we are not now able, as the Apostle was, to know the full mischief these troublers of the Israel of God were doing. They were dividing the Church, they were preaching a Gospel which was in fact no Gospel, they were bringing in a yoke of intolerable bondage. They were probably men of immoral lives, as they undervalued the Christian means of grace, and preferred rites and ceremonies which had no grace attached to them, so that they had not the power against sin which an acceptance of the full Christian system afforded. He applies the same language to them in 2 Cor. xi. 13, "Such are false apostles, deceitful workers," &c.

"Beware of the concision." Intending in the next verse to claim for Christians the true circumcision, he will not give to what the Judaizers inculcated even the name of circumcision; it was simply the mutilation. It might have been good and holy before Christ came, but now that He had come and introduced the true Circumcision, the circumcision made without hands, it was not right to call that which was superseded and abolished by the name of what was once God's covenant rite, but was so no longer.

3. "For we are the circumcision which worship God in the spirit, and rejoice," &c. "Worship God in the spirit." Must not the

God in the spirit, and ^grejoice in Christ Jesus, and have no confidence in the flesh.

^g Gal. vi. 14.

4 Though ^hI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

^h 2 Cor. xi.
18, 21.

5 ⁱ Circumcised the eighth day, ^k of the stock

ⁱ Gen. xvii. 12.
^k 2 Cor. xi. 22.

Apostle have known the words of the Lord to the woman of Samaria, "God is a spirit, and they that worship him must worship him in spirit and in truth"? The ordinances of the Jewish religion had no promise of the Spirit connected with them. In the principal ordinance of worship of the Christian religion, we "spiritually eat the flesh of Christ and drink His Blood, we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us."

"And rejoice in Christ Jesus." We can say, and do say, "Thou art the King of glory, O Christ, thou art the everlasting Son of the Father."

We rejoice in the thought that through His Incarnation He has become our brother, in His Death He is our surety and our atonement and reconciliation, in His Resurrection He is our new Life, in His Ascension He is our Intercessor. But, of course, we cannot rejoice in the supposition that no matter what our conduct be, we are His particular favourites—that would be to deprive Him of one mark of His Godhead, that He is no Respector of persons.

"And have no confidence in the flesh." What it is to have confidence (or reason for confidence), in the flesh, he proceeds to describe.

4. "Though I might also have confidence in the flesh. If any other. . . I more." God in choosing him to be His special witness against trusting for salvation in inherited privileges, chose one who not only possessed all that an Israelite could possibly boast in, but realized it so far as any one out of Christ could do.

"I more." Remember his words to the Corinthians (2 xi. 22-23), "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? I am more."

5. "Circumcised the eighth day"—and therefore born of Jewish law-observing parents.

- ¹ Rom. xi. 1. of Israel, ¹ of the tribe of Benjamin, ^m an Hebrew
^m 2 Cor. xi. 22. of the Hebrews; as touching the law, ⁿ a Phari-
ⁿ Acts xxiii. 6. see ;
^o Acts xxii. 3. 6 ^o Concerning zeal, ^p persecuting the church ;
Gal. i. 13, 14. ^q touching the righteousness which is in the law,
^p Acts viii. 3. & ix. 1. ^r blameless.
^q Rom. x. 5.
^r Luke i. 6.

“Of the stock of Israel,” *i.e.*, none of his ancestors were prose-lytes.

“Of the tribe of Benjamin,” *i.e.*, not of one of the tribes which apostatized in the time of Rehoboam from the house of David, but of Benjamin, which continued true to the house of Jesse.

“An Hebrew of the Hebrews.” That is, an Hebrew of the purest blood, none of whose ancestors had married Gentile women, as at the time of the return from the captivity so many had done.

“As touching the law, a Pharisee.” None of the first elected apostles were Pharisees. They were devout Jews, but were constantly blamed by the zealots for transgressing the strict law of the Sabbath, or for eating bread with unwashen hands. In order to cut Pharisaism at the roots, God chose one who was alive to all its tricks, by which it made void the law, and who could meet it on its own ground.

“Concerning zeal, persecuting the church.” He was not only a Pharisee but a most zealous one, beyond measure persecuting the Church, and wasting it, because in his ignorance he believed it to teach what was contrary to the law. This was the outward and public expression of his zeal for the religion of his fathers, but his obedience was one of life and character, “touching the righteousness which is of the law blameless.” We are not to suppose from this that he possessed evangelical righteousness, as he did after his conversion, but that from his youth he had not broken such commandments as “thou shalt not kill,” “thou shalt not commit adultery,” “thou shalt not steal.” In fact, he was exactly in the position of the young ruler who had kept all these from his youth up (Mark x. 20).

7. “But what things were gain to me, those I counted loss for Christ.” The English reader can scarcely apprehend the full significance of this verse, for the word “gain” is in the plural, “gains,”

7 But ^s what things were gain to me, those I counted loss for Christ.

^s Matt. xiii.
44.

8 Yea doubtless, and I count all things *but loss* 'for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the

^t Isai. liii. 11.
Jer. ix. 23, 24.
John xvii. 3.
1 Cor. ii. 2.
Col. ii. 2.

7. "But what things." So B., D., E., F.; but A., G., omit "but."

and "loss" in the singular. It is, as Bishop Lightfoot remarks, "All such things which I used to count up as distinct items with a miserly greed, and reckoned to my credit, those I have massed together, under one general head as loss." But it may be asked, "All this is very well as regards his circumcision, his Hebrew descent, his Pharisaism, but can he possibly have accounted his strict morality, his abstention from sin, his blameless life as 'loss'?" Certainly, if he made it a matter of inward pride or outward boasting. It was intended to lead him to Christ, but his self-approval and self-contemplation made it turn him away from Christ, so that that which was in itself good, and which our Lord had actually commended in the young ruler, became to him, through his perverseness, a stumbling-block, "The thing that should have been for his wealth was to him an occasion of falling."

8. "Yea doubtless, and I count all things but loss for the excellency of," &c. In the last verse he had said that he counted, now he uses the present tense and asserts that he continues so to do. "I now count all things but loss," and not only does he account the particular things which he once esteemed religious gain to be loss, but all things, wealth, power, the esteem of the great ones of his nation, the reputation that he had as a man learned in the law—all these he now counted loss.

"For the excellency of the knowledge of Christ Jesus, my Lord." "Knowledge" seems here to be put for "possession," for the knowledge of Christ is given to us that we may by faith possess Him.

"For whom I have suffered the loss of all things." This probably means the loss of his property, but whether this was taken from him when he became a Christian, or whether he surrendered it as the first-called Apostles did theirs, we are not told. In either case it would be equally for Christ.

"And do count them but dung, that I may win Christ." Com-

loss of all things, and do count them *but* dung, that I may win Christ,

^u Rom. x. 3, 5.

^x Rom. i. 17.

& iii. 21, 22.

& ix. 30. & x.

3, 6. Gal. ii.

16.

9 And be found in him, not having ^u mine own righteousness, which is of the law, but ^x that

mentators are much divided as to what the word translated “dung” (σκύβαλα) is. It is sufficient to say that it must mean what is vile and refuse,—vile and refuse in comparison with Christ.

“That I may win Christ.” This is a very remarkable expression, for had he not won Christ? and yet he speaks as if Christ had yet to be won; surely he, aged Apostle as he then was, had won Christ. And yet there is a sense in which those who have Christ may be said to win or gain Him—they have to gain the Exanastasis which is in Christ; they have to gain perfection in Christ; they have to gain or win the prize of their high calling of God in Christ.

Mark the trembling, the humble confidence with which the Apostle speaks, and compare it with the obtrusive—one might almost say the immodest—boastful confidence with which some nowadays speak of the certainty of their final acceptance so far as even to deny the truth of Christ if they are not accepted at last.¹

9. “And be found in him, not having mine own righteousness.” Does the expression “that righteousness which is through the faith of Christ,” mean that this better righteousness does not become his own; that is, is not worked in his soul and spirit by the power of Christ’s spirit, and through union with him, but is simply imputed to him, it being all the while another’s; or that it is a righteousness which he derives from his union with Christ, which being assimilated with the very elements of his soul, becomes his, so that by the gift of it he is himself actually righteous with an infinitely higher righteousness than that which comes from himself through the law?

¹ There was a popular itinerant preacher in the West of England whose habit it was constantly to assert before almost every congregation he addressed, the certainty of his own final salvation at the last. He had been assured of it by God Himself. Before he died, however, this confidence entirely deserted him, and he died seemingly in despair. Now was this despair a sign of his condemnation? Certainly not, no more than his previous confidence had been a sign of his salvation. It is marvellous to think how a man’s utterances when on his death-bed could ever have been regarded as a sign of his acceptance or the contrary. Scripture is absolutely silent upon the subject.

which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resur-

Is it imputed only or imparted? Most unquestionably the latter. The righteousness of any intelligent creature must be its own, just as the wickedness of any intelligent creature must be its own. The real matter in question is, is the righteousness of the Christian his own in the sense of being produced by him from himself, and in himself, or is it given to him by God? Unquestionably it is given to him—not thrown around him as a cloak, but given to him by God, through His Son being given to him to be in him a fountain of life. So that if Christ be in him, all that is good and holy is within him. It is not *manifested* perhaps because it is hindered, but the day will come when it will be manifested—for his renewed flesh will present no obstacle to the reign of Christ in body, soul, and spirit.

The exact translation of the last clause “but that (righteousness) which is through faith of Christ,” requires attention: it is, “the righteousness of God upon the faith,” *i.e.*, it comes from God through faith and rests upon the faith of the believer, it comes from God and it finds *that* in the believer’s soul on which it can rest, the faith held firmly, the faith once delivered to the saints, the one faith (Ephes. iv. 5)—the faith of the eternal Son incarnate, crucified, risen and ascended.

10. “That I may know him and the power of his resurrection, and the fellowship,” &c. “That I may know him.” Know Him as one person knows another. The Christian knows Christ. He is not out of his sphere, in an infinite distance above him, but so near him spiritually that he has intercourse with Him, he commits his way to Him—at times, it may be, following the example of the Psalmist, he remonstrates with Him, but all this intercourse is, on the Christian’s part, conducted with the utmost reverence. He never is familiar with the Lord, as if he was His equal. In all that he says, he remembers the infinite condescension of the Son of God in having anything to do with him.

“And the power of his resurrection.” The power of His Resurrection is the power of His Risen Life transferred from Him into us. It is the power of His Risen Life which saves us, as His ser-

7 Rom. vi. 3,
4, 5. & viii. 17.
2 Cor. iv. 10,
11. 2 Tim.
ii. 11, 12. 1
Pet. iv. 13.

rection, and the fellowship of his sufferings,
being made conformable unto his death ;

vant says, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His Life." It is that to which He alludes when He says, "Because I live, ye shall live also." It is the life of justification, for justification is not principally a matter of imputation, but of life, as it is written, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh . . . that the righteousness of the law might be fulfilled in us," &c. (Rom. viii. 3, 4.)

The power of His Resurrection is the power, *i.e.*, the goodness of the True Vine and the Divine Olive Tree, to make us bear fruit unto God. Is, then, the power of Christ's Resurrection the power of the Spirit of God within us? It is, and it is more ; for it is the Spirit making us partakers of the manhood of Christ, of His lower, His human nature. So that we are effectually in Him and He in us.

The power of His Resurrection is also the power within us of our own resurrection, for the Apostle says a little farther on, "Who shall change our vile body, that it may be like unto his glorious Body according to the working whereby He is able to subdue all things unto Himself."

"And the fellowship of his sufferings." Some suppose that these two latter clauses, "The fellowship of his sufferings," "being made conformable unto his death," are the first in point of time—"We must inwardly have the fellowship of His sufferings before we can realize the power of His Resurrection;" but this, I think, is a mistake. It is the power proceeding from a risen and living Christ which enables us to realize anything which pertains to Him.

"The fellowship of his sufferings." There is more than one way of entering into this fellowship. (1.) When we devoutly contemplate these sufferings, and gratefully remember that He suffered these bitter agonies for each one of us, and thank Him for them, and put away at once any proud or self-sufficient thought which would make us independent of these sufferings, knowing full well that it is only through their merit that we are reconciled to God. (2.) When we mortify our sinful inclinations, and crucify our flesh,

11 If by any means I might ^zattain unto the resurrection of the dead.

^z Acts xxvi. 7.

11. "Of the dead." Rather, "out of the dead" (τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν). So N., A., B., D., E., P., seven Cursives, d, e, f, g, Vulg., Goth., Syriac, and Rec. Text. τῶν νεκρῶν only in K., L., most Cursives, Arm., Copt.

with its affections and lusts, and daily endeavour to die to sin, and rise again to righteousness. (3.) When we accept any suffering, or pain, or distress which God may lay upon us as a means whereby we may suffer with Christ; as we read in the Church's Visitation Service: "Our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ."

"Being made conformable unto his death." There is a sacramental conformity to His death. "We were buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

But this, though it took place in past time, is never a thing of the past, it must be daily remembered, daily stirred up by an act of faith, as we read "in that he died he died unto sin once, but in that he liveth, he liveth unto God; so likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And this leads to a continuous conformity to His death: "Mortify therefore your members which are upon the earth," "Put off the old man, be renewed, put on the new" (Col. iii. 5; Ephes. iv. 22-24).

11. "If by any means I might attain unto the resurrection of the dead." This is literally "the Exanastasis," that is, the resurrection from out of the mass of the dead, the first resurrection. Most commentators consider it to be synonymous with the Resurrection of the Just; but if Rev. xx. 4 is to be taken into full account, it is a Resurrection not of all the just, but of the martyrs, and of those who have not worshipped the beast, and have not received his mark. It is not possible to suppose that if St. Paul had there and then died, he would not have risen to the Resurrection of Life, but he might well have thought that he had yet to do and suffer much before he attained to the Martyr's Resurrection of Rev. xx. I hope the reader does not think that I am pronouncing dogmatically upon

^a 1 Tim. vi. 12. 12 Not as though I had already ^a attained,
^b Heb. xii. 23. either were already ^b perfect: but I follow after,

this vision of the Revelation, but Rev. xx. 4 must mean something, and it certainly seems to describe an Exanastasis.

It is remarkable that the recently-discovered "Didaché of the Apostles" ends with these words: "And then shall appear the signs of the truth. The first is the sign of a cross spread out in heaven; next the sign of the voice of a trumpet; and the third a Resurrection of the dead; yet not of all, but as it is said: The Lord shall come, and all his saints with him. Then shall the world see the Lord coming upon the clouds of heaven."

12. "Not as though I had already attained, either were already perfect." "I had already attained." To what? Evidently to the things mentioned just above—"to know Christ," *i.e.*, as He ought to be known, to know the power of His Resurrection—the greatest Divine power put forth on behalf of sinners—to have such conformity to His Death, that I am certain that I shall have part in the Exanastasis.

"Either were already perfect," or "am already made perfect." There is a sense in which the Christian is perfected in this life, and a sense in which no one is perfected till the Resurrection. St. Paul was perfect so far as he could be, whilst his body was not renewed and recreated after the likeness of Christ's glorious Body (see notes on Rom. vii. 7-25). At least we must esteem him to have been so when we read the accounts of his labours and sufferings, and see how earnest he was in bringing his body under subjection. Throughout his Epistles there are no confessions of sin such as we find in the Psalms, and he seems to have obeyed the guidings of the Holy Spirit so far as anyone could do who was yet in the flesh.

And yet he was not perfected, for the perfect man is he whose body and soul are alike renewed, and this will not be till the Second Advent, and the change of the natural into a spiritual body.

"But I follow after, if that I may apprehend that for which also I am," &c. Here the Apostle takes up, as is supposed, the figure of the racer—"I follow after," rather "I press on," as a racer does for the prize, as he says in 1 Cor. ix. 26, "I so run, not as uncertainly."

if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended : but

13. "Not to have apprehended." So B., E., F., G., K., L., most Cursives, d, e, f, g, Vulg., Goth., Syriac ; but N, A., D., P., forty Cursives, Copt., Æth., read, "not yet" (οὐπω).

"If that I may apprehend that for which also I am," &c. He means that Christ had laid hold on him, and put him into the beginning of the Christian race, in order that he might win the prize of eternal life, and a crown of glory ; and so he presses on with all his might that he might gain the prize which Christ designed for him, by putting him on the course. "My life is still one of contest, I am still far from the end, I am still distant from the prize, still I run, still I pursue. . . . But if Paul, who had so pursued, who had suffered so many things, yet saith, 'If I may attain,' what must we say who are so lax in our efforts?" (Chrysostom).

"That for which also I am apprehended." "'I was,' he saith, 'of the number of the lost, I gasped for breath, I was nigh dead, God apprehended me'" (Chrysostom).

"His conversion marks the date, not of his obtaining, but of Christ's laying hold on him, and setting him on the course in which he seeks finally to lay hold on Christ" (Dean Gwynne in "Speaker's Commentary").

13. "Brethren, I count not myself to have apprehended ; but this one thing," &c. The "I" (I count not) and the "myself" are both emphatic. The significance is, "whatever others think of me, or whatever others think of themselves, I count not myself to have as yet apprehended, or laid full hold of, or attained to that for which Christ laid hold on me."

This place, and that which precedes it, is very much to be observed, as it cuts at the roots of that confident assurance which is so rife amongst us, which is, that God assigns salvation to a convert at the moment of his first "believing," which salvation he cannot throw away ; so that he is sure of going to heaven when he dies. A meeting is held, stirring addresses are delivered, and it is announced that so many persons were *saved*, and this is encouraged in the face of the fact that of those thus supposed to be saved but a mere fraction

c Ps. xlv. 10.
 Luke ix. 62.
 2 Cor. v. 16.
 d 1 Cor. ix.
 24, 26. Heb.
 vi. 1.
 e 2 Tim. iv.
 7, 8. Heb.
 xii. 1.
 f Heb. iii. 1.

this one thing *I do*, ^c forgetting those things which are behind, and ^d reaching forth unto those things which are before,

14 ^e I press toward the mark for the prize of ^f the high calling of God in Christ Jesus.

persevere in some sort of outward profession. I have heard that "evangelists" only count upon one in ten persevering.

"But if Paul had not as yet apprehended, and is not confident about the Resurrection and things to come, hardly should they be so who have not even succeeded in the smallest proportion with him. . . . If he who had endured such suffering, he who had (been) persecuted, he who had in him the dying of the Lord Jesus, was not yet confident about that Resurrection, what extreme impudence in this or that Plymouth brother or sister putting themselves above the Apostle in this respect."

"But this one thing I do, forgetting those things which are behind," &c. Here is again the figure of the racer—taking no account of the various land-marks in the racecourse which he has passed, but reaching forth as the runner does, stretching out head and neck, almost as if he were falling forward. No picture denoting intense energy can be more impressive. Where shall we be if the Apostle thought that in his case such straining of nerve and limb was necessary?

But, it may be asked, did not the Apostle once at least (2 Cor. xi. 23 sq.) recount his past sufferings? We answer, only because he was compelled, and he prefaced the enumeration with, "I speak as a fool." "I desire not to dwell on anything which I have done or suffered, but there is a necessity; I cannot allow persons to vaunt as if they only had the marks of the servants of Christ, whilst I keep silence as to what the unmerited grace of God has wrought in me."

14. "I press toward the mark for the prize of the high calling of God," &c. "The high calling of God" is not a special calling, as to the ministry, but that which belongs to every Christian. It is the upward calling, the calling of Christ from heaven to join Him there. Eternal happiness and glory in the presence of Christ is not a gift but a prize, not a gift at the beginning of the course, but a prize at the end. And yet it is a free gift, but not a gift given

15 Let us therefore, as many as be ^εperfect, ^hbe thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

^ε 1 Cor. ii. 6.
 & xiv. 20.
^h Gal. v. 10.

16 Nevertheless, whereto we have already at-

indiscriminately, without exacting any exertion, or any preparation, or any discipline; but yet it is a gift, for the exertion, or the preparation, or the discipline, are as nothing, and as less than nothing, compared to the unspeakable happiness of the gift, and the length of the eternity in which it is to be enjoyed.

15. "Let us therefore, as many as be perfect, be thus minded," &c. "Perfect" here seems to mean "of full age," "full grown," "instructed thoroughly," "feeding not on the milk, but on the strong meat." It does not mean, of course, the sinless Christians or Christians very advanced in holiness, but rather the established Christians as compared with the Neophytes.

"Be thus minded." "Be minded," that is, to forget the things which are behind, to press forward to those things which are before, and to press toward the mark; so that if any think that they have attained to any degree of Christian perfection, they must show it by self-abnegation, not by self-satisfaction or self-approval. Or going further back, it may mean those who desire to have not their own righteousness but the righteousness which is of God by faith, that they may know Christ, and the power of His Resurrection, and the fellowship of His sufferings.

Ought we not to consider that both are included in being "thus minded"?

"And if in any thing ye be otherwise minded." This seems to mean that if ye are pressing forward to know practically the whole truth respecting Jesus, and yet are deficient in grasping or realizing the full truth, then if ye commit your way to God, if ye submit to all His teaching, and wilfully hold back from nothing which the Spirit would reveal, He will reveal to you all that in which ye are deficient. The idea seems to be that expressed in Hosea vi. 3, "Then shall we know, if we follow on to know the Lord."

16. "Nevertheless, whereto we have already attained, let us walk by the same," &c. The revisers translate this verse, "Only whereunto we have already attained by that same *rule* let us walk." The latter part of the verse is rejected by most editors. The sense

tained, ⁱlet us walk ^kby the same rule, ^llet us mind the same thing.

ⁱ Rom. xii. 6 & xv. 5.

^k Gal. vi. 16.

^l ch. ii. 2.

^m 1 Cor. iv.

16. & xi. 1.

ch. iv. 9. 1

Thess. i. 6.

ⁿ 1 Pet. v. 3.

17 Brethren, ^mbe followers together of me, and mark them which walk so as ⁿye have us for an ensample.

18 (For many walk, of whom I have told you

16. "Let us walk by the same rule, let us mind the same thing." So K., L., P., most Cursives, Syriac; but "rule, let us mind the same thing," omitted by N., A., B., 17, 67, Copt., Sah., &c.

seems to be "only to whatever (light or grace) we have attained, according to that same let us walk." We should supply "light" or "revelation," rather than "rule," as there has been no mention of rule (*κανών*), but the last word of the last verse is "will reveal."

17. "Brethren, be followers together of me, and mark them which walk," &c. He says this in no self-confident spirit, but knowing that the Lord had set him to be their Apostle, and so their exemplar as well as teacher. He could say with the utmost confidence, "We have the mind of Christ" (1 Cor. ii. 16). And he had said it before to the Corinthians, "Be ye followers of me, as I am of Christ." The original word is "co-imitators" rather than followers, and yet if we follow the footsteps or the example of any person so far we imitate him.

"And mark them which walk so as ye have us for an ensample." He was not present with them, but there were those with them whose Christian characters had been moulded by him, and who closely followed in his steps. These they were to mark and observe, but though at a distance from them he was still setting them an example of patiently enduring persecution for the sake of Christ. Then such as Timotheus, whom he would shortly send, Epaphroditus, whom he was sending, and others, followed him as he followed Christ.

18. "For many walk, of whom I have told you often, and now tell you," &c. From the first, the very first, there was the same mixture in the Church which the Lord foretold in His parables of the field sown with wheat and tares, and the net gathering of every kind, and which He also warned us about in His parable of the Vine and the branches, and His servant in that of the olive tree from which some branches were broken off, and in which some stood by faith. (Rom. xi. 20-21).

often, and now tell you even weeping, *that they are* ° the enemies of the cross of Christ :

19 ^p Whose end *is* destruction, ^a whose God *is*

° Gal. i. 7.
& ii. 21. & vi.
12. ch. i. 15,
16.
p 2 Cor. xi.
15. 2 Pet.
ii. 1.
q Rom. xvi.
18. 1 Tim.
vi. 5. Tit. i.
11.

“Now tell you even weeping, that they are the enemies of the cross of Christ.” St. Paul realizes the double evil occasioned by the conduct of these men; they are the enemies of the Cross because they neutralize its teaching, which is that we are to crucify the flesh with its affections and lusts: the Cross teaches not only atonement and reconciliation with God, but death unto sin, bringing the body into subjection, self-denial, self-surrender, and that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. vi. 6). But they are also the enemies of the Cross because they neutralize its saving effect. The Cross is salvation from sin, and they withdraw themselves from its shadow, and bring themselves under that condemnation from which the Cross delivered them, and this not only in their own case, but in that of their brethren; foreexample, both for good or for evil, is contagious.

It is a fearful word this “enemies of the cross,”—enemies of that which should of all things draw us to God, enemies of that by which God would reconcile us to Himself; it is almost, if not altogether, as if he had said “enemies of the love of God.”

19. “Whose end is destruction, whose God is their belly, and whose glory,” &c. “Whose end is destruction.” He had been speaking of the end of the Christian race, and our reaching forward to the goal, and so he speaks of the end of these reprobates as perdition.

“Whose God is their belly.” These backsliders had fallen back into the vices from which they are supposed to have been delivered, and one of the foulest and yet one of the most fashionable of heathen vices was gluttony: or he may not have alluded so much to the pampering of the belly, as to serving it by being led to give up the profession of Christ in order to enjoy more amply or more securely the good things of this life. Thus in Rom. xvi. 17, 18, he speaks of those who cause divisions contrary to the doctrines which the Church had learned, as serving not Christ, but their own belly, as fomenting divisions in order to make a livelihood by them.

^r Hos. iv. 7.

² Cor. xi. 12.

Gal. vi. 13.

^s Rom. viii. 5.

^t Eph. ii. 6, 19.

Col. iii. 1-3.

^u Acts i. 11.

^x Cor. i. 7.

1 Thes. i. 10.

Tit. ii. 13.

their belly, and *whose glory is* in their shame,

^s who mind earthly things.)

20 For ^tour conversation is in heaven; ^ufrom whence also we ^xlook for the Saviour, the Lord Jesus Christ:

“Whose glory is in their shame.” It is supposed by some that he here refers to the profligacy of the Nicolaitans, who were already beginning to disturb the churches of Asia; by others that he refers to those who made a boast of their Christian liberty, as permitting them to do shameful things without sin.

“Who mind earthly things.” Thus the Apostle had written to the Romans, “To be carnally minded is death, but to be spiritually minded is life and peace” (viii. 6). The original is very abruptly expressed, “Whose glory is in their shame; the minders of earthly things.” In a society so very partially Christianized the “minders of earthly things” would be those who fell back into the practices of heathenism, though not perhaps into its profession.

Some, as particularly Bishop Lightfoot, seem to think that this terrible declension was owing to Antinomian principles perverting the idea of Christian liberty; but was it owing to any principles at all? Was it not owing to slackness in the Christian warfare, to backsliding from want of self-restraint, from yielding to the first cravings of self-indulgence, or other vulgar common-place temptations of the flesh and of the mind, or from imagining that they stood, and so need not keep their hearts with all diligence, or walk circumspectly and strictly, and shun bad company?

20. “For our conversation is in heaven; from whence also we look for the Saviour,” &c. “Our conversation” is a wrong translation, or at least conveys a wrong idea. It should be rendered and understood as “Our citizenship is in heaven,” or perhaps, “Our city,” almost answering to our home, “is in heaven.” The action of St. Paul in pleading his rights as a Roman citizen when he was very far off from the city of which he was free, is very illustrative of the use which we ought to make of our citizenship. As he pleaded that he must be treated as a free Roman, and not be beaten, so must we remember our citizenship, and plead it with God, that we may not again be enslaved, so as to glory in our shame and mind earthly things.

21 ^y Who shall change our vile body, that it may be fashioned like unto his glorious body, ^z ac-

^y 1 Cor. xv.
43, 48, 49.
Col. iii. 4.
1 John iii. 1
^z Eph. i. 1

“From whence also, we look for the Saviour, the Lord Jesus Christ.” Notice how the Apostle expresses himself as if we are not to go to the Saviour, but as if the Saviour should come to us. See as a parallel and illustrative passage, “Unto them that look for him shall he appear the second time without sin unto salvation” (Hebr. ix. 28), and “Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus ii. 13).

21. “Who shall change our vile body that it may be fashioned like unto,” &c. This is the prize of the high calling, this is the goal, for this the Lord had apprehended the Apostle.

“Our vile body.” Rather, the body of our humiliation. It is that which humbles us. It is the seat of those lusts which war against the Spirit, so that we cannot do the things which we would (Gal. v. 17).

“That it may be fashioned like unto his glorious body.” In what respects? First of all that it may be a spiritual body, a body which will in no respect hinder the spirit which inhabits it, but will rather be in all things the helpmeet of the spirit. Like the Body of the Lord it will pass as a spirit does through all obstacles. Wherever the spirit wills to move it will move. Whatever the spirit wills to do (*i.e.*, consistently with creature limitations) it will do. Above all it will in no wise hinder but help the devotion of the spirit. It will not then be said of us, “the spirit indeed is willing, but the flesh is weak.” And all this quite independent of any physical radiance with which God will invest it; and such is intimated in the words of the Lord, “Then shall the righteous shine forth as the sun in the kingdom of their Father” (Matth. xiii. 43).

“According to the working whereby he is able to subdue.” We cannot measure the power of God in doing any one of His mighty works, and compare it with the power needful for Him to exert in doing another. We have no idea of the secret operation by which he subdues souls so as to renew them, just as we have no knowledge of the influence he brings to bear upon matter so as to change it; but of all the operations of God that seems to be the most

according to the working whereby he is able ^a even to subdue
^a 1 Cor. xv. 26, all things unto himself.
 27.

mysterious by which He endows matter with the properties of spirit. The plenitude of His power seems to have been exerted in the Lord's sepulchre, so that that which was buried a natural body, came forth on the third day as a spiritual one. This is the type of the resurrection of our bodies. To this they will be conformed, and this is the power of His Resurrection, for the body that is sown in corruption is raised in incorruption, that is sown in dishonour is raised in glory, that is sown in weakness is raised in power, that is sown a natural body is raised a spiritual body. Verily the right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord. "Almighty God who through thy Only Begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee that as by thy special grace preventing us thou hast put into our minds good desires, so by thy continual help we may bring the same to good effect."

CHAP. IV.

THEREFORE, my brethren dearly beloved and ^alonged for, ^bmy joy and crown, so ^cstand fast in the Lord,
^a ch. i. 8. *my* dearly beloved.
^b 2 Cor. i. 14.

ch. ii. 16.
 1 Thess. ii. 19,
 20.

^c ch. i. 27.

1. "Therefore, my brethren dearly beloved and longed for, my joy and crown," &c. Notice these expressions of endearment. To no other Church, except to that of the Thessalonians, does he use such terms. To this latter Church he writes: "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. ii. 19).

"So stand fast in the Lord." Stand fast in your confession of

2 I beseech Euodias, and beseech Syntyche, ^d that they be of the same mind in the Lord.

^d ch. ii. 2. &
iii. 16.

3 And I intreat thee also, true yokefellow, help those women which ^elaboured with me in the Gospel, with Clement also, and *with* other my

^e Rom. xvi. 3.
ch. i. 27.

3. "*And I entreat thee.*" So one Cursive, apparently 115; but N, A., B., D., E., F., G., K., L., P., and most Cursives, read, "*yea, I entreat thee*" (*vai*).

faith in Him—in your conflict with your adversaries (i. 28), in your hope of His coming.

2. "I beseech Euodias, and beseech Syntyche, that they be of the same," &c. Very probably these were two leading women, who by their variance were keeping up a division. It was no unimportant matter in the eyes of the Apostle that two women were at open variance; not, I should say, respecting some doctrine, but some matter of Church order or discipline. Every pastor knows how bitter the contentions of women are in the Church, and how difficult is the healing of the schism.

3. "And I entreat thee also, true yokefellow, help those women," &c. To whom St. Paul alluded in this "true yokefellow" was a matter of conjecture even in the time of Chrysostom. Bishop Lightfoot considers that he addresses Epaphroditus, the bearer of the Epistle: "Yes, I ask you my faithful and true yokefellow, who are now by my side, who will deliver this letter to the Philippian, to reconcile them again."

"Which laboured with me in the Gospel." Having laboured with St. Paul in founding the Philippian Church, their influence would probably be very great, and the effect of their quarrel or difference very disastrous.

"With Clement also, and with other my fellowlabourers." Here he desires Clement, and other his fellow-labourers, to assist in this work of conciliation. From this we see how important in his eyes it was that the Church should be absolutely one: as he expresses it in 1 Corinth. i. 10: "That it should be perfectly joined together in the same mind and in the same judgment."

With respect to who this Clement was, there has been much difference of opinion. Origen identifies him with the writer of the Epistle to the Corinthians bearing his name, who was the third

f Exod. xxxii.
32. Ps. lxxix.
28. Dan. xii.
1. Luke x. 20.
Rev. iii. 5.
& xiii. 8, &
xx. 12. & xxi.
27.

fellowlabourers, whose names *are* in ^fthe book of life.

Bishop of Rome. Irenæus, earlier by half a century, speaks of Clement thus: "In the third place from the Apostles, Clement was allotted the Bishoprick. This man, as he had seen the blessed Apostles, and had been conversant with them, might be said to have the preaching of the Apostles still echoing in his ears, and their traditions before his eyes." He seems here to speak of the fellow-worker of St. Paul. An objection has been raised against this, that Clement was now working not in Rome, but in Philippi: but if he was yet attached to St. Paul as one of his staff, so to speak, there is no difficulty about it. None of the *συνεργοί* of St. Paul were, it appears, settled in particular Churches. This took place after the Apostle's death. It is not absolutely certain that this Clement and the third Bishop of Rome were identical, but the probabilities are all on that side. It is worthy of remark that neither Chrysostom nor Theodoret take any notice of the name of Clement in their comments on this place.

"Whose names are in the book of life." This can hardly be taken as declaring absolutely the eternal salvation, not of Clement only, but of a number of others. It can only mean that from all that men could judge from holiness of character, from earnest faith, from lives of hope and love, these men's names were in the Book of Life.

4. "Rejoice in the Lord alway: and again I say, Rejoice." Why should he thus so earnestly call upon them to "rejoice in the Lord"? Because rejoicing in Christ is, one would almost say, the natural result of realizing all the things revealed to us in Scripture respecting His love to us, and what it has led Him to do and to suffer on our account. Fulness of joy is, according to St. John, that which results from our firm belief in His Incarnation. "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you that ye also may

4 ^g Rejoice in the Lord alway: *and* again I say, Rejoice.

^g Rom. xii. 12.
ch. iii. 1.
1 Thess. v. 16.
1 Pet. iv. 13.

have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. *And these things write we unto you that your joy may be full.*" (1 John i. 1-4.)

According to our Blessed Lord's own words, rejoicing in Him is the result of realizing that He is the Vine and we are the branches, for having told the Apostles that He is the true vine, and that every branch in Him that beareth fruit His Father pruneth that it may bring forth more fruit, that he that abideth in Him and He in him, the same bringeth forth much fruit—that if men abide in Him, and His words abide in them, they shall ask what they will and it shall be done unto them—He concludes with, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." (John xv. 1-10.) The fulness of joy, then, results from our realizing our Union with Him—that He is the head, and we the members. Then there can scarcely be any lively Christian joy unless we realize that we are saved by grace—by free grace. If we think to be saved by works, the more we know of ourselves the more we shall see how deficient are our best doings, and we shall throw ourselves unreservedly upon Christ.

Then the reception of the Blessed Sacrament seems calculated to fill with joy him who regards it as the means whereby we dwell in Christ and Christ in us, we are one with Christ and Christ with us. Anyhow, we Churchmen are convicted before God of some measure of unreality, if we are not seeking Christian joy, for the commonest act of praise which we render to God is the Magnificat, in which we say to the Almighty, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his hand-maiden. For behold from henceforth all generations shall call me blessed. For He that is mighty hath magnified me." Surely the soul which has received any communication from the Head of the Universe is unspeakably magnified. Much more if it has been called by Him—much more if it has been forgiven—much more if He has begun to form His Son in it.

I have written some of this before in my notes on ch. iii. 1, but the Apostle on this point repeats himself, and so ought we.

5 Let your moderation be known unto all men. ^h The

^h Heb. x. 25.

Jam. v. 8, 9.

1 Pet. iv. 7.

2 Pet. iii. 8, 9.

See 2 Thess.

ii. 2.

ⁱ Ps. lv. 22.

Prov. xvi. 3.

Matt. vi. 25.

Luke xii. 22.

1 Pet. v. 7.

Lord is at hand.

6 ⁱ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

5. "Let your moderation be known unto all men. The Lord is at hand." The word rendered "moderation" seems to be nearer in meaning to gentleness, or forbearance. The Revisers translate it in the text "forbearance," and in the margin "gentleness." The internal feuds of the Church seem to have been noticed by the heathen around, and so he bids them let their gentleness be known to all, *i.e.*, to those beyond the pale of the Church.

"The Lord is at hand." Chrysostom takes this as referring to the shortness of the sufferings of Christians, and the recompense which is so near: "For tell me, Wherefore are ye distressed? Because they rise in opposition? Because ye see them living in luxury? Be careful for nothing. Already the judgment is at hand. Shortly shall they give account of their actions. Are ye in affliction, whilst they are in luxury? These things shall shortly receive their end. Do they plot against you and threaten you? But these shall not at last turn out to their profit." St. James has a similar warning: "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (v. 8).

6. "Be careful for nothing; but in every thing by prayer and supplication," &c. "Be careful," *i.e.*, be anxious about nothing—as in the Sermon on the Mount, "take, therefore, no thought for the morrow"; that is, no anxious distracting thought.

"But in every thing by prayer and supplication." You have a Friend always at hand—a Friend Who always hears and always answers, though you may not perceive at once the nature of the answer; it may not be in the form which corresponds to your prayer, but if not, it will certainly be a better thing than what you asked for.

"In every thing." Do you pray respecting the steadfastness of a friend, the love of a relation, the return of a child to obedience, the confutation of a slander, the reconciliation of those at variance, the cleansing of the Church, the peace and purity of the parish, or

7 And ^kthe peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

^k John xiv. 27.
Rom. v. 1.
Col. iii. 15.

of your own hearts, no matter how the answer is apparently delayed, there is an answer; and if you are alive to God's providences you will probably soon discover it.

"By prayer and supplication." Prayer is the more general term for intercourse with God. Supplication is making particular requests.

"With thanksgiving." So He wills that our prayers should not simply be requests, but thanksgivings, too, for what we have. For how should he ask for future things who is not thankful for the first? "But in all," he saith; that is, in everything. Wherefore we ought to give thanks for all things, even for those which seem to be grievous, for this is the part of the truly thankful man. (Chrysostom.)

7. "And the peace of God, which passeth all understanding." This seems a natural sequence. If we thoroughly believe God to be our Father and God, watching over us, intent upon our happiness, though knowing better than we do what will most effectually promote it; always more ready to hear than we to pray; inviting us to cast all our care upon Him, for He careth for us—if we thus regard the Being in Whom we live, and move, and have our being, it would seem that nothing would worry us, nothing distract us; and if we add to all this the considerations derived from the Incarnation and Atonement and Resurrection and perpetual Intercession of the Mediator, then it would seem that the peace of God must rule in our hearts, and abide with us always.

"Which passeth all understanding." These words should be left as they are, without comment. They are the words of one who felt this peace pervading the innermost depths of his soul, and pronounced it to be beyond all thought.

"Shall keep your hearts and minds through Christ Jesus." Keep or guard our hearts from what? No doubt from all disturbing thought, from all irregular passions, from all distressing doubts, from all feelings of enmity and ill will; for such things are like storms in the mind, and ruffle it, and make it incapable of prayer, or at least hinder and spoil our intercourse with God, and weaken the Church of which we are members, as well as our own souls.

8 Finally, brethren, whatsoever things are true, whatsoever
 || Or, *venerable*. things are || honest, whatsoever things are just,

8. "Finally, brethren, whatsoever things are true, whatsoever things are honest," &c. "Whatsoever things are true." Here he must refer to the whole domain of truth. Especially must he mean the truth of God as set forth in His Son, Who is the Truth. If he did not especially mean this he would omit out of his list of things to be devoutly and lovingly contemplated, the things most glorious to God and most beneficial to man.

But the Apostle says, "Whatsoever things;" so we are bound to give to all these good things which we have to think upon the widest application. If there be anything in science which shews the wisdom of God, or if there be anything in nature which shews His benevolence, or anything in history which shews His all-ruling providence, we are to note these.

"Whatsoever things are honest." Some render this "honourable," others give it a deeper meaning, as "venerable." The original classical signification of the word denotes inspiring religious reverence. What, then, would St. Paul look upon as to be revered? I do not think he would look upon a heathen temple as to be revered. It would be in his eyes the symbol of idolatry, and, perhaps, of uncleanness—a work of the flesh, cutting men off from God. Neither would he reverence a Jewish tradition, however old, for it might make void the law of God; but he would regard as worthy of reverence the characters of all good men, whether written in the Scriptures or not. He would regard as worthy of reverence any spark of the light which lighteth every man that cometh into the world, which he found even in an heathen author, as "We are also his offspring," or "Evil communications corrupt good manners." He would regard as worthy of reverence any laudable traditionary custom which was on the side of the Good, particularly if it contributed to the sanctity of the family, or to the preservation of the State, which he regarded even in its then condition as an ordinance of God.

"Whatsoever things are just"—i.e., are righteous; and as the Apostle again says, "*whatsoever* things," we must include things which are righteous before God as well as before men. In writing it he probably glanced over in his mind righteous laws, righteous

whatsoever things *are* pure, whatsoever things *are* lovely,
¹ whatsoever things *are* of good report; if *there* ^{1 1 Thess. v. 22.}
 be any virtue, and if *there* be any praise, think
 on these things.

principles of action, righteous dealings in society, or trade, or the family.

“Whatsoever things are pure.” The purity with which in common life we have most to do is undoubtedly purity in relation to the sexes; and St. Paul would have us here keep ever before us all examples of chastity, such as Joseph amongst the people of God, and numbers of cases among the early Christians and even heathen, and such precepts as that of Solomon, “Keep thy heart with all diligence,” and the words of the Lord, “Whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart.”

“Whatsoever things are lovely”—lovely in themselves, and so calculated to draw out love in those who see them or hear of them. He desires that Christians should show themselves amiable to the heathen, that they may conciliate them. By this the Apostle seems to advert to that in which religious persons are too often deficient, who by an austere and ascetic demeanour not a little prejudice the cause of religion.

“Whatsoever things are of good report.” Bishop Wordsworth quotes an admirable passage from Bishop Sanderson illustrating this. “St. Paul does not think it beneath him to pay regard to things of *good report*. He who keeps his life clear of sin does good to himself; he who keeps it clear of suspicion is merciful to others. Our life is necessary to ourselves, but our good name is necessary to others. Therefore the Apostle commands us to ‘provide things honest, not only in the sight of God, but also in the sight of men’ (2 Cor. viii. 21). And in this exhortation he does not omit to mention things of *good report*, as necessary to be minded by us. I suppose the Apostle did not overvalue the praise of men, for he says, ‘If I pleased men I should not be the servant of Christ’ (Gal. i. 10). But he endeavoured not only to live a good life, but also to keep a good name—the one for his own sake, the other for the sake of other men as well for himself” (Sermon on Ecces. vii. 1).

“If there be any virtue, and if there be any praise,” &c. This

9 ^m Those things, which ye have both learned, and received, and heard, and seen in me, do : and ⁿ the God of peace shall be with you.

^m ch. iii. 17.
ⁿ Rom. xv. 33.
 & xvi. 20.
 1 Cor. xiv. 33.
 2 Cor. xiii. 11.
 1 Thess. v. 23.
 Heb. xiii. 20.
 o 2 Cor. xi. 9.
 || Or, *is received*.

10 But I rejoiced in the Lord greatly, that now at the last ^o your care of me || hath flourished

is the only place, except in the Second Epistle of Peter, where virtue is mentioned as the description in one word of the character of the good man or Christian. The sacred writer seems to avoid it as somewhat heathenish, and Bishop Lightfoot accepts this sort of heathen slur upon it as in the mind of the Apostle, and paraphrases the place. "Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men." Anyhow the almost total omission of the use of a word so common in heathen ethics has to be accounted for, and the only way of explaining this fact seems to be that in the apostolic mind it was opposed to grace; it certainly did not comprehend holiness, and it seemed to be out of the sphere of the influence or teaching of the Spirit of God.

"Think on these things"—rather, take account of these things, reflect on them, be "in" them.

9. "Those things, which ye have both learned, and received, and heard, and seen," &c. He must have been a very good man, he must have lived in all good conscience towards God, he must have daily exercised himself in keeping a conscience void of offence, he must have been very conscious of the truth of his apostolic mission if he could write thus to them.

"Learned and received"—that is, when he first preached to them the Word of God.

"And heard and seen in me"—*i.e.*, heard that I did, and saw with your own eyes how I walked according to my precepts. Thus he says to the Thessalonians, "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe" (1 Thess. ii. 10).

10. "But I rejoiced in the Lord greatly, that now at the last your care of me," &c. He now returns to the subject of their contributions to his support whilst in Rome. This was the main cause of his writing to them. Epaphroditus had brought the contribu-

again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^p *therewith* to p 1 Tim. vi. 6, 8. be content.

12 ^q "I know both how to be abased, and I know q 1 Cor. iv. 11. 2 Cor. vi. 10. & xi. 27. how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

tions, was taken ill, had recovered, and was now returning with this letter. The literal translation has been considered doubtful—some translating it actively, "Ye revived or caused to flourish again your care for us;" others intransitively, "that now at last ye flourished again as concerning care for us" (literally, "Ye put forth fresh sprouts like a tree reviving in Spring"). "Ye revived," of course, alludes to their former kindness to him. "Even once and again at Thessalonica ye sent unto my necessity."

"Wherein ye were also careful, but ye lacked opportunity." He inserts this in order that they might not think that he was upbraiding them for having somewhat forgotten him. They had not communicated these good things to him because they lacked opportunity, and the opportunity presented itself shortly after he arrived in Rome.

11. "Not that I speak in respect of want; for I have learned in whatsoever state," &c. When I said "I rejoiced in the Lord greatly that now at this time ye revived," &c., I said it not as if I was in want and your contributions were necessary for me, for they were not, because I have learned to be contented whatever my lot is. In other words, "I always know how to keep myself within my means, and I always do."

12. "I know both how to be abased, and I know how to abound: every where and in all things I am instructed," &c. I am instructed, *i.e.*, I am initiated, I have learned the secret. Experience has taught me this—not merely the experience of want and suffering, but the experience of God's providential care in relieving me when in the greatest straits.

13. "I can do all things through Christ which strengtheneth me." This is a maxim of universal application. If Christ has put

13 I can do all things ^r through Christ which strengtheneth me.

^r John xv. 5.

² Cor. xii. 9.

¹ ch. i. 7.

14 Notwithstanding ye have well done, that ^s ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from ^t 2 Cor. xi. 8, Macedonia, ^t no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

13. "Through Christ which strengtheneth me." So E. (Gr.), F. (Gr.), G., K., L., P., nearly all Cursives; but N, A., B., D., d, e, f, r, Vulg., Cop., Arm., Æth., read, "Through Him that strengtheneth me."

before any Christian any work, either of endurance or labour, He will assuredly not fail him, but will endow him with strength to fulfil the task He has imposed upon him: but the Christian must be sure that the task is not self-imposed, or he has no right to take this as a promise.

14. "Notwithstanding ye have well done, that ye did communicate with me." Notwithstanding my contentment—notwithstanding my ability to "do all things through Christ which strengtheneth me," your contribution was not thrown away or ill bestowed, but it came to me as a proof of your Christian fellowship.

15. "Now ye Philippians know also, that in the beginning of the Gospel," &c.

16. "For even in Thessalonica ye sent once and again unto my necessity." "In the beginning of the Gospel" means the first preaching of the Gospel in Macedonia, when Paul obeyed the vision of of the man from Macedonia calling him to their help. Paul determined both in Thessalonica and Corinth, to take no contributions from those amongst whom he was labouring, but worked with his own hands, and received assistance from the Church of Philippi. In his second epistle to the Corinthians he tells them that that which was lacking on their part, the Churches of Macedonia supplied (2 Cor. xi., 9), and now we learn that it was only one Church which was thus privileged—that of Philippi, for while he was in Thessalonica he worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8), and so

17 Not because I desire a gift: but I desire ^ufruit that may abound to your account.

^u Rom. xv. 28.
Tit. iii. 14.

18 But || I have all, and abound: I am full, having received ^x of Epaphroditus the things *which* ^y *were sent* from you, ^zan odour of a sweet smell, ^aa sacrifice acceptable, wellpleasing to God.

|| Or, *I have received all.*

^x ch. ii. 25.

^y Heb. xiii. 16.

^z 2 Cor. ix. 12.

was not likely to receive contributions from them when he was at Corinth. Bishop Wordsworth draws attention to the fact that this expression "in the beginning of the Gospel" is used by Clement of Rome in his epistle to the Corinthians with reference to St. Paul's preaching amongst them. His adoption of such a phrase in such a letter is an indication, though of course a slight one, that the writer of that Epistle and the Clement mentioned in this Epistle are the same.

17. "Not because I desire a gift, but I desire fruit that may abound to your account." No man was more alive than St. Paul to the fact that all men, though saved here by grace, will be judged hereafter according to their works. And amongst works he includes benefactions, charities (as we call them), and alms. Thus (1 Tim. vi., 17, 18), "Charge them that are rich . . . laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life (or the true life)," and Gal. vi., 6 and 9.

"Fruit." The reader will remember the teaching of the parable of the vine and the branches, John xv., and of the Sermon on the Mount, Matth. vi., 1-4, and of the Prophecy of the Judgment in Matth. xxv., 31-36.

18. "But I have all, and abound: I am full, having received of Epaphroditus . . . an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." Again I must ask the reader's attention to this use of sacrificial language by St. Paul. He could not possibly have used it, if he thought that from the moment that Christ expired on the Cross all sacrificial terms were displeasing to God. But he employs these terms frequently, as in Romans xii., 1, "Ye present your bodies a living sacrifice, holy," &c.: 2 Cor. ii. 15, "A sweet savour of Christ," &c., Ephes. v., 2, and Phil. ii., 17. Now if he does not scruple to employ these terms with reference to Christian good works he certainly would have no scruple to employ them with reference to that Holy Sacrament of the Christian

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